UNITY

JUNE 1941 15 CENTS

In This Issue

Fulfilling the Laws of Happiness - - - 1
Everett M. Webber

What Is to Come? - - - - - - 10
Charles H. Gilbert

Milestones - - - - - - - - - 14
Margaret P. Willey

The River of Life - - - - - - - 20
Jesse David Roberts

Happy Heritage - - - - - - - - 28
Dana Gatlin

The Prayer of Faith - - - - - - 32
Richard Lynch

The Unity Temple in Kansas City - - - 40

Sunday Lessons - - - - - - - - 42

REFERENCE USE ONLY
CHRIST MEMORIAL UNITY CHURCH BAKER LIBRARY

Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

JUNE 20 to JULY 19

Healing: I am realizing with Jesus Christ that God is the health of His people, and I am made whole.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: I am realizing with Jesus Christ that God is with me as the source of all my substance, and I rejoice in my prosperity.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY

PUBLICATION, EDITORIAL, AND EXECUTIVE OFFICES: 917 TRACY AVE., KANSAS CITY, MISSOURI

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

UNITY

Devoted to Christian Healing

CHARLES FILLMORE
Editor

GEORGE E. CARPENTER
Associate Editor

VOLUME 94 JUNE, 1941 NUMBER 6

Fulfilling the Laws of Happiness

MATERIAL PROSPERITY

BY EVERETT M. WEBBER

A TOTAL LACK of happiness would be an impossible condition. Absolute happiness, on the other hand, is the ultimate in human existence, and it is this absolute happiness that Christ shows us how to attain. That was His sole purpose in being on earth. Most of us, because of our refusal to accept it constantly, achieve this absolute happiness consciously for only a few seconds or at most a few minutes at a time.

To achieve absolute happiness we must achieve (1) the realization of perfect material prosperity, (2) the realization of perfect physical supply (health), (3) the realization of perfect love for all men, and (4) the realization of perfect at-oneness with God.

All these are achieved in the last-named realization, but for the sake of clarity we break this realization down into four departments.

Jesus Christ was happy in this fourfold realization. His moments of sadness always arose out of compas-

sion for the trouble of others, and compassion is part of the substance of love. He never indulged in it to the point where it unbalanced Him so that He became unable to help the suffering one.

Jesus' happiness came not from owning things beyond His actual daily requirements. He saw all things as the Father's and consequently as His to use. He burdened Himself with owning none of them. Nor did His happiness come from power over others or from going hither and yonder for a constant, revitalizing change of scene. He drew His happiness—material, physical, and spiritual—from the God substance surrounding the earth and filling it and making the heavens above the earth. He stored His treasures where there is neither moth nor rust nor thief. He fulfilled the law, which is to love, and everything else was added to Him.

Yet with His magnificent example before us we are too often inclined to accept makeshift standards of happiness. We feel that we have material prosperity if we have food on the pantry shelf and the table is properly groaning, and if our notes have been renewed for another year and we have money in the bank. Yet all this can be swept away in a single moment of catastrophe—job, money, home, and all—unless we have realized that our perfect material supply comes from God and not from the juggling of money.

We are prone to refer to freedom from physical pain as good health, but that is short of the tingling aliveness that can permeate each tiny cell of our body.

As for love, if our immediate family loves us and our other relatives are mildly affectionate and our neighbors on speaking terms, we are complacent. We say that we have love, that we give love. This is far

short of the great commandment concerning the greatest force in the world.

Too often are we complacent about our association with God—about loving Him with every fiber of our inner and outer being—if our conscience isn't bothering us. The flaw here is that the conscience may quickly and easily be educated to condone an endless variety of things—the judging of others, the judging of oneself, worrying, wearing poor clothes, overworking, and so on. If we can truly have at-oneness with God, turning constantly within to Him, we shall be amazed how easy, how wonderfully precious it is just to live from one moment to the next.

Perhaps to the unhappy one the most immediate unhappiness appears to be caused by a lack of material supply, symbolized by money, than by any other one thing. Practically all our crime has a money problem somewhere in it. Crime is committed by desperate people who have no specific thought of hurting others but of helping themselves. They are ignorant of the spiritual nature of the money idea and of themselves.

There is plenty for all without beggaring any. Since there is no lack of God—who is all in all—there is no lack of supply. There can be and often is a failure to realize and appropriate one's necessary share of the supply.

No one can refuse to draw part of this vast store of substance to himself, any more than he can refuse to breathe. God is the *"sub-stans"* of (the spiritual element "standing under") all manifestation. The individual may not understand that he is drawing from this supply, but since there is no other he can draw on no other.

God—and all the material and spiritual things He

stands for—rightly belongs to all men. No one has the power to corner so much of the God supply that there will still not be more than enough for all. There is enough God for everyone, regardless of the amount of Him that someone may take.

Charles Fillmore says in *Prosperity:* "The real possessor of wealth is the one who feels that all things are his to use and to enjoy yet does not burden himself with the personal possession of anything." "The spiritual substance . . . does not fluctuate with market reports. It does not decrease in 'hard times' nor increase in 'good times.' It cannot be hoarded away . . . It cannot be exhausted." "If we lack anything it is because we have not used our mind in making the right contact with the supermind."

Christ shows us how to make contact and thus demonstrate this material prosperity without which—in man's present spiritual condition—we cannot be happy.

"Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

We need not even find the kingdom—just honestly seek it. But it follows that, since we find that for which we seek with a whole heart, we shall find it. Then we shall have the kingdom itself and all the material necessities of life. This all works according to scientific law and is not just a sort of bait that God holds out to persuade us to be good so that prosperity may fall magically into our laps.

We shall find when we seek in accordance with the law, which law is love. Love "the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . thy neighbor as thyself." This is the whole law.

Material prosperity always abounds more when we follow this law. There is a scientific principle involved that may be summed up in this way: "Perfect love casteth out fear."

Who prospers among the nations? Those free from fear. Who is the prosperous man? He whose mind is untroubled, leaving him quick to see and take advantage of opportunities that a fear-ridden mind would never perceive. If this untroubled man or nation has based its freedom of fear upon love—upon knowing that all supply comes from the bountiful Father of lights, in whom there is no variation—it cannot be swept from its foundations by a financial panic precipitated by fear-crazed men; men who, as Charles Fillmore puts it, are under the impression that supply is limited and that hence it must be struggled and fought over.

Charles Fillmore says that fear is a great breeder of poverty. Fear shuts down the life processes, blinds us to everything except that of which we are afraid. All of us can recall tragic examples of this: the child, rooted by fear in the path of an automobile, when just a step would put him in safety; the man, fearful of losing his job, who becomes so nervous and inaccurate in his work that he does lose it. On the other hand, what greater thing is there than active, ministering love to open the heart and intellect to their utmost and fill them with alertness?

Fear need not be dramatic. Often it is a little, gnawing something, perhaps only the feeling that we must be greatly concerned about the morrow. Jesus counseled us to be easy in our mind, ask for our daily supply, and in seeking the kingdom to be confident that it will come to us.

As long as we live by the law of love, abiding in the shadow of His wings, He will give His angels charge over us to bear us up from our own shortcomings, which breed all our troubles. Most of the things we worry about never happen, and if we put our whole trust in God and hold our neighbor's good to be of equal importance with our own, nothing happens in a way that can affect us.

There is no variation or shadow "cast by turning" in God. If we receive from Him today, we cannot but know that He has provided supply for tomorrow. Through prayer and meditation, asking and receiving, we come into our supply. What we ask in His name, that will He do. Whatsoever we ask of the Father in Christ's name He will give to us.

There is more to money than hard, material dollars. If we forget the spiritual substance from which they are made and which gives them whatever power they possess, we shall surely come to grief. As Mr. Fillmore warns us, money is not to be treated as something purely physical.

After the present machine age will come the mind age, in which those who co-operate with the power within them will live without toil, simply taking Christ at His word and decreeing that which they wish to come to pass: "Whosoever . . . shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it." "Thou shalt also decree a thing, and it shall be established unto thee." Through the spoken word man will acquire in an instant that for which he now toils a lifetime: money and the other elements of happiness.

Love and faith finding their outlet in works and prayer are then the keys to material receiving.

There is this sure way to open the heart to prosperity, and it acts through love and faith. In your heart thank God for what you have. Acknowledge Him as your sole source of supply. Accept your good gifts humbly and bless them. Bless the empty purse and watch it fill. With your supply consciousness centered on God, it will be keened so that you will see unexpected avenues of material substance where you never dreamed they existed.

God truly wants to give to us. "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?"

If the root of the cornstalk did not pass on to the stalk that which it takes from the soil the stalk could not grow and nourish the root with the digested soil food. The root would wither, the plant would perish. If the stalk did not pass on to the leaves, it would suffer and the ears would fail to form. If we hold onto money, we are likely to become a victim of the condition that Paul describes: "The love of money is a root of all kinds of evil." Selfishness is the greatest of evils, being the negative of love, which is the whole good and the whole law. We have no right to hold onto that which God intended we should use to bring others, of lesser spiritual light than ourselves, up to our standard or beyond it. We injure ourselves by assuming such a right.

But God wants no grudging gifts. "Freely ye received, freely give." "God loveth a cheerful giver." "If the readiness [to give] is there, *it is* acceptable according as *a man* hath, not according as *he* hath not." "Bring ye the whole tithe into the store-house . . . And all nations shall call you happy; for ye shall be a delightsome land, saith Jehovah of hosts."

How easy to have the delightsome land within you simply by acknowledging God and returning to Him a generous portion—at least a tenth—of all that He gives. He will give back ten times the amount of your offering; for that is the rhythm.

If you give as a mere matter of business—"I'll give you a tenth, God, on the understanding that you prosper me"!—the reward will be entirely an earthly one. The loving Father keeps His bargains and will give you your material reward, regardless of the purity of your motive. But He will not, under these conditions, give the doubly satisfying inner reward, the increase in the kingdom within that, like the mustard seed, may spring up until the fowls of the air find lodging in its branches. He will give you "leanness" of soul.

When we reach the time of realizing that we are all of one heart and one soul not one of us will say that aught of the things that he possesses is his own, but we shall have "all things common." No nation will hoard its natural resources, driving other nations into war for them. In the first place, men will then be able to decree necessities into instant manifestation from the ether waves. They will realize that God fills "heaven and earth" and will bring Him into the form needed. Secondly, all people will then realize that it is more blessed to give than to receive and will open all they have to all those who need.

It is the love of giving that prospers men more than any other thing. The amount given is not essential, so long as it is given in accordance with the law of love. This love of giving means that we have contact, consciously or unconsciously, with the divine mind and heart. By loving to give, we are purchasing as Christ

advised: "I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and *that* the shame of thy [spiritual] nakedness be not made manifest."

"He that hath a bountiful eye shall be blessed." By giving bountifully, putting these bountiful impulses of the heart into action, we fulfill the law of love. Give bountifully of what you have even though you have only loving words to give from. These are treasures that money cannot buy. You will thus open your channels for bountiful receiving. If you have never tried tithing, try it for half a year and you will never stop, even though all material reward should cease.

"Trust in the Lord, and do good; *so* shalt thou dwell in the land, and verily thou shalt be fed."

"Give, and it shall be given unto you; good measure, pressed down, shaken together, running over . . . into your bosom."

EDITOR'S NOTE—This is the first of four articles by Everett M. Webber. The second will appear in July UNITY.

HEALING THOUGHT

Thine healing Spirit gives life to my mind and health to my body.

PROSPERITY THOUGHT

Thy Spirit of plenty is ever with me, and I rejoice in perpetual prosperity.

(Use from May 20 to June 19)

What Is to Come?

BY CHARLES H. GILBERT

ONE HUNDRED years ago next year Tennyson's "Locksley Hall" was published. In this he says:

For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;
Heard the heavens fill with shouting, and there rain'd a ghastly dew
From the nations' airy navies grappling in the central blue.

This prediction strikes me as almost uncanny in the accuracy of its description of present times. Tennyson sees still further when he says:

Till the war-drum throbb'd no longer, and the battle-flags were furl'd
In the Parliament of man, the Federation of the world.

We shall keep our balance if we can keep the faith that Tennyson had when he said:

Yet I doubt not thro' the ages one increasing purpose runs,
And the thoughts of men are widen'd with the process of the suns.

The other day my meditations were directed to Isaiah 45:11-12: "Thus saith Jehovah, the Holy One of Israel, and his Maker: Ask me of the things that are to come; concerning my sons, and concerning the work of my hands, command ye me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens; and all their host have I commanded."

With this gracious invitation from the Lord I sat down to meditate. He invites me to ask Him of the things that are to come! Would *I* dare ask God that question? Could I ask it without fear?

I would not want to ask that question of the Trend-of-the-Times, no, sirree! But I ask the question of God: "What is to come?"

At once there flashes into my mind the vision of Saint John on Patmos where as recorded in Revelation 1:4 there came this voice: "Grace to you and peace, from him who is and who was and who is to come." And again in the 8th verse: "I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty." And a third time this same declaration was given, in the 17th verse, after John had had a vision of the voice and the testimony reads: "And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last, and the Living one."

The vision of the future is given me here: "I dipt into the future, far as human eye could see." It is not given me to see in predictive detail the types of commerce and war; they may not be important to me. But I am given to see what always has been, is, and shall be to come.

There has always been something real; that which now is reality always has been. Twenty-five hundred years ago or so the words that came to Isaiah assure us of this reality: "I have made the earth, and created man upon it: I, even my hands, have stretched out the heaven; and all their host have I commanded." The Book of Amos, considered by some to be the oldest book of the Bible, was written some 2,750 years ago;

the same idea is there commonly accepted: "For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought; that maketh the morning darkness, and treadeth upon the high places of the earth—Jehovah, the God of hosts, is his name."

We have access to the same creative God whom men thousands of years ago knew already as a God in ancient times. God was not only old to the ancients but also ever new in His expression of loving-kindness.

God did not pass away in the Babylonian conquests, nor did Assyria frighten Him away, nor did the extension of the Persian, Grecian, or Roman Empire push Him off the edge of the earth. The past did not ruin God.

I have God in my present.

He is everywhere and His laws of being and doing are everywhere verifying themselves in experience. For instance, in the Book of Amos there is expressed a law: "Seek good, and not evil, that ye may live." It is expressed again in Obadiah: "As thou hast done, it shall be done unto thee; thy dealing shall return upon thine own head." It is the law of giving and receiving of Luke 6:38: "Give, and it shall be given unto you . . . For with what measure ye mete it shall be measured to you again." It is the law of sowing and reaping of Galatians 6:7: "Whatsoever a man soweth, that shall he also reap." This law is as ancient as God. This law was and is and is to come.

What I am now reaping is what I once sowed. What I now receive I once gave. And so what I now sow and give I shall in the future reap and receive. That is a pretty clear picture of the future.

Potentially the future already is.

There is something more to the response to my question "What is to come?" He who was and who is and who is to come is "the Almighty." In the Book of Exodus 6:3 we find the idea already an old familiar name for God: El Shaddai, God Almighty. We sometimes express it today as God the Omnipotent.

This El Shaddai of the past is the Almighty God of the present. The future cannot dim His almightiness. In the future I see Omnipotence still bringing to pass His ways, His revolutions, His peace, according to His perfect power and according to His perfect respect for the free will of His sons.

No wonder the Bible says "Fear not" over and over again! What a beautiful touch in John's story of his vision. The "vision" with the seven stars in his right hand laid that right hand on the prostrate John, and the mouth from which there darted the sharp two-edged sword said to him, "Fear not!"

I have sometimes wondered if those seven stars fell out of His right hand when He stooped to touch John!

But no! None of the acts of God Almighty are interrupted when He stoops to lift us. He continues to hold the stars, the angels of the churches in His hand. The sword of His word continues to dart out over the earth, cutting error asunder the while He speaks to my soul, "Fear not." While His creative processes continue a still small voice of peace sings in our souls and a lift of supreme faith and courage surges through our nerves.

The Almighty is the one to come in our futures.

"I will not fear:
What can man do unto me."
"What is to come?"
GOD!

Milestones

BY MARGARET P. WILLEY

ALL IS WELL! Can you say this in the face of world upheaval, personal setbacks, and apparent failure? Or do you hold onto old landmarks and view with regret the various receding milestones that have marked but should not limit your progress?

Can you meet loss of home, friends, job, or social rank and preferment with faith that notwithstanding appearances the law of God is working for your good? If not, there is something for you to do.

It sounds like a severe test, but Abraham met it when he was asked to give up Isaac. True, all these things are good in their own way, and there is no virtue in loss, lack, or failure in itself. But there is a goal that transcends all temporary manifestations; it is the integrity of one's own soul as referred to in the words of Jesus when He asked, "For what shall a man be profited, if he shall gain the whole world, and forfeit his life?"

What are we profited if we gain worldly success and riches, or even religious leadership, if we do not possess a consciousness of unshakable confidence in God's presence, wisdom, and ability to preserve His children; the consciousness that keeps us serene and happy in the face of all adversity, even death itself. This consciousness is more important than the possession of any outer thing. What shall a man be profited if he hold tightly to the shadow and lose the reality?

In our aspirations after spiritual mastership we too often come into a state of striving and effort that leaves

us weary and loath to give up advantages dearly gained, that brings about at times a sense of failure and disappointment. This should not be so. Paul tells us to "rejoice in the Lord always"; and Jesus, when He told His disciples that He was leaving them, said, "If ye loved me, ye would have rejoiced." In His words to them there is an indication that loss rightly met brings greater gains.

A philosopher has said, "Rational happiness is the highest attainment of man." Why then are some of us not happier in our efforts toward discipleship?

In answering this question I consider that rational happiness is only found in following God's plan for us. If we co-operate with Him and pursue happiness in His way, we are bound to be happy. It must be therefore that we go about it too much in our own way. In our anxiety to do His work as we think it should be done we become personal and overzealous to the extent that we forget to let Him guide and direct us completely.

In this connection we are a bit like children. In my own childhood I rather despised the small tasks set me by my mother, and wanted to do the big and important things. I wanted to help the cook in the kitchen, to do the washing, ironing, and scrubbing rather than dusting, setting table, and the like. In these things I merely interfered with her progress, being frequently in the way and making a general nuisance of myself.

So it may be with God's work. We fix our mind on certain objectives, which seem to be His work, and we become so set upon doing them *a* certain way, that—even if it be a good way—we forget to let the Spirit within do the work and we become tense and strained in our efforts.

Thus we lose sight of the broader objective, the

Christ consciousness. We mistake the lesser for the greater, and when these lesser objectives are removed from our outer sphere of activity—either because they have reached relative completion or because other persons have been chosen for the task—we are disappointed, lost, beaten. We forget our real aim and the fact that these smaller or more immediate objectives are but milestones. We hold onto our milestones as if they were the goal. But no one starts on a journey thinking only of the way stations! We must keep our vision ever ahead, and the further we advance the broader becomes the prospect, the fewer the milestones we encounter.

Man continually limits himself by self-will. If God is all-powerful, as we believe, why should we put forth so much puny personal effort to do what He presumably wants done? Why do we not remember just to let Him work His will through us?

Most of us face these questions at some time when meeting obstacles and when our overzealous efforts seem frustrated. Truth students know better than to be overcome by disappointments. If one door is closed to us, it is because there is something else that God wants us to do; there is some new experience necessary to our further growth. Certainly there is plenty to do for every one of us in our immediate environment, humble tasks perhaps, that carry no rewards of glory save the Father's approval.

When in doubt or uncertainty let us seek inspiration and strength from the Father. Let us seek to say sincerely, "Thy will be done."

In the silence of the secret place all doubts, fears, and misunderstandings are removed. We come into a state of mind where nothing seems to matter save the

knowledge of the presence of God. In this state we find the secret of the inner joy, the beautiful serenity of the saints of all ages. There comes a time when we realize what complete surrender of the personal will to God may mean to us, when we glimpse something of the resulting perfect freedom and peace. Many times doubtless we have said, "Thy will be done," and said it most reverently; but now we feel the joy of surrender. In this state nothing can touch us, nothing can cause us fear. Here too we know that nothing good is ever lost, that the attainment of an outer objective is the symbol of an inner attainment that will not pass away with the outer but that will remain to enrich the consciousness. Even death has no terror, for here we know there is no death. We realize too, that this understanding is our only real possession and the only thing we may carry with us beyond what men call the grave. What would it profit us if we had fame, money, and popularity yet possessed not this rich consciousness of the constant presence of our Father? This gives us soul integrity, preserves our souls alive.

"If I may but be able to hold it!" one may perhaps cry, loath to give up this precious discovery. Then there should come to us the words of the shepherd poet "I shall dwell in the house of Jehovah for ever." This is the house of the Lord, this state of mind. This is the home of His will and purpose, where I too may abide.

If we should at any time seem to lose this consciousness or state of mind, if we should seem to be plunged into the dark waters of the race mind and be involved in its selfish struggles for place and power, in its jealousies and hurts, still deep in our heart there remains the memory of this high experience, and this memory will reach out and bring us back. We know what it is

now, this peace of resting in the Lord, and we know how to find it.

The high altitude of "the mount" and the atmosphere of the valley are somewhat different. It may seem at times difficult to maintain this attitude. In our own strength it cannot be done; it needs constant reconsecration and rededication, constant turning within to the place of inspiration, constant reiteration of our purpose—"Thy will be done"—and the constant endeavor to base our daily activities on that purpose.

Outer activities shift and change or have their field of expression altered. If we become too much attached to any of these activities, we feel a sense of loss and disappointment with their passing. Those who seek to follow the Christ learn not to hold too tightly to any outer condition, even though it may be a step to spiritual leadership. Being able to relinquish advantages without regret is a necessary part of discipleship. With such relinquishment comes a sense of freedom truly exhilarating. We are no longer bound by any thing or condition, by our possessions, our achievements, even our friendships. We perform each office to which we are called and pass on. We are not fettered by our milestones, our temporary objectives; each is but a steppingstone.

Jesus said, "I go to prepare a place for you." This place we reach by seeing good in all things, being willing to do any work that the Father may have for us to do, ceasing to fear popular criticism, and doing all things as unto the Lord. This brings us to that sense of oneness with the Father which Jesus had attained. He had reached this consciousness or state of mind when He was ready to be crucified. He had had only three brief years in His ministry, yet He was willing

to give it up and sever the ties of personal friendship. He had passed the Gethsemane experience—"Remove this cup from me"—this milestone on the way, and was holding fast to the vision of His final purpose: "Thy will be done."

But, one may say, if crucifixion is my final goal, the prospect is not alluring, and where does the happiness come in? Is there no other way?

Not crucifixion but resurrection is the goal. Crucifixion is but a milestone. Jesus said: "If any man would come after me, let him . . . take up his cross, and follow me." Cross out your milestones, your temporary offices, posts, achievements, and emoluments and follow Him into the greater destiny. All memory of painful experiences as well as of temporary glories fades away in the glory of the uplifted consciousness.

This is the consciousness of the spiritualized will, where our will and purpose have become so blended with the will of the Father, that all tension, friction, disappointment, and sense of failure are forever removed. This is the state of rational happiness that is the Father's plan for us, the final goal, where all milestones are obliterated and forgotten.

As Sir Launfal mused with a downcast face,
A light shone round about the place;
The leper no longer crouched at his side,
But stood before him glorified,
Shining and tall and fair and straight
As the pillar that stood by the Beautiful Gate—
Himself the Gate whereby men can
Enter the temple of God in man.

—LOWELL

The River of Life

BY JESSE DAVID ROBERTS

RIVERS ARE always associated with the thought of fertility, life, beauty, and abundance. In fact, river systems have formed the very lifeblood of all continents, and the great civilizations of the world have been nourished and made possible by them. In the second chapter of the Bible we are told of a river that watered the Garden of Eden, and the last chapter of Revelation mentions "a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb." It has been of interest to explorers to locate the lost river where Adam and Eve first set up housekeeping, but it is infinitely more thrilling and important to exert our energies to learn more about the "river of water of life."

To find the source of a river it is necessary to make our way far upstream to some bubbling spring hidden among the hills, or perhaps to the foot of a glacier under lofty snow-capped mountains; but here we have a river that rises full-sized from the "throne of God and of the Lamb." It is good to know that this river has its source at the "great white throne," where a rainbow forever circles it and the eternal King sits in splendor. The inference is that the supply of the river of life is inexhaustible: "Thy throne, O God, is for ever and ever."

The throne is "the throne of God and of the Lamb," and the source of the river is therefore established in the unity of the Father and the Son. Christ is not for us and God against us, as some people have thought,

but in the love and purpose and work of bringing us all into the divine kingdom the Father and the Son are in perfect unity. With such harmony, ever giving forth radiant spiritual life, "let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water."

It is "a river of water of life," indicating an ample supply for everybody. One of the greatest hindrances to prayer and the faith that receives answers is to visualize only a scant and uncertain provision for our needs. As you recall, the widow of Zarephath saw only a tiny bit of oil left in her cruse and a handful of meal in a jar, while the prophet Elijah could see by faith food enough to outlast the longest famine. On another occasion when a woman, called on to pay her creditor or have her two children taken from her, had only a pot of oil in her house, Elisha instructed her to borrow vessels "not a few," fill them with oil, and sell the full vessels to pay her debt. In a similar way the disciples saw only a couple of fish and five biscuits with which to feed a hungry multitude, but Jesus said, "Give ye them to eat. . . . And they all ate, and were filled: and they took up that which remained over of the broken pieces, twelve baskets full. And they that did eat were about five thousand men, besides women and children." The apostle Paul experienced the same providential care during his eventful life, and could write to the Philippians: "But I have all things, and abound . . . And my God shall supply every need of yours according to his riches in glory in Christ Jesus."

The river proceeding out of the throne is the "river of water of life, bright as crystal." Throughout the ages men have longed for a fountain at which they

might drink to renew their youth and satisfy their inmost thirst. They visit famous springs and hope that they may find healing virtue by drinking the water or bathing in it. In the Gospel of John we are told of the Pool of Bethesda by the side of which lay "a multitude of them that were sick, blind, halt, withered" waiting for the troubling of the water and believing that the first one to step into the pool at such a time would be made whole. But neither this pool, nor Jacob's well, nor beautiful Galilee, nor the swift-flowing Jordan in which Naaman bathed and Jesus was baptized can furnish us with the "water of life." "Every one that drinketh of this water shall thirst again"; while Jesus declared, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life."

The water of life is "bright as crystal." It is said that when the French first looked into the transparent water of Lake George they were so impressed by its clearness that they called it the "Lake of the Holy Sacrament." It is good that that name was not retained, for pollution has followed steamboats, launches, and careless inhabitants. But the river of life remains in absolute purity, appealing to our deepest desires. This is none other than the river "the streams whereof make glad the city of God." It is indeed the "river . . . of God," which is pure Spirit, the life of God and of Christ flowing forth to bring eternal life to all.

But someone may ask, "Is not this river of water of life located in the new Jerusalem, the holy city, and is it not separated from all the living by a great gulf?" To raise such a question is to reveal human infirmity and to show that our thinking is shaped by the limi-

tations of the material things that are seen and are but temporal. It is true that to secure physical water we often have to go to great expense in digging wells and laying pipe lines to distant lakes and streams. Years ago when the people of New York City saw their need of a more adequate water supply, they had to build a reservoir in the Catskill Mountains more than one hundred miles away. Cemeteries, hamlets, and schools had to be removed, and a gigantic cement aqueduct had to be constructed across valleys, through mountains, far down under the Hudson River, and finally through solid rock below the subways and tall buildings of Manhattan Island. Such an engineering feat required a vast amount of labor and cost many millions of dollars, but eventually the people in Brooklyn could turn their spigots and enjoy the refreshing water from the mountains.

Happily for us, the "water of life" is not in a lost Garden of Eden, nor in some elusive desert oasis, nor in the high heavens above the stars. But the word of Truth "is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: because if thou shalt confess with thy mouth Jesus *as* Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." In proof of this the guide who showed John the glorious river of life exclaimed, "And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely."

Strong and repeated emphasis should be placed on the words "Let him take the water of life freely." The first serious hindrance to the enjoyment of the more abundant life is the failure to understand that

there is such a marvelous supply in God. As long as in our conversation and practice we appear to be on relief or famine rations our life will never be attractive and contagious of good. A student who was working his way through college had the assurance of a very wealthy man that in any time of financial need ample resources would be available and could be had for the asking. This backing gave confidence and peace, but the young man, purposing in his heart to pay back every dollar that might be advanced to him, asked for only a minimum of what he might have had.

Under the circumstances, this procedure may have been most fitting; but God is not just a generous philanthropist with limited resources. He is our Father and possesses unlimited resources, which we must draw upon largely both to possess ourselves of our own good and to glorify Him. The only return we can make is to love Him and honor Him by showing forth His glory in a way that will extend His kingdom. We should therefore exult in the fullness and freeness of our Father's riches, and draw upon them in our co-operation with Him. Our thought should be like that of Solomon when he declared, "Behold, heaven and the heaven of heavens cannot contain thee," and then like Paul's in his prayer: "That Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God."

Next to comprehending the fullness and freeness of divine life, we should experience a growing appreciation of the supreme excellency of that life. The

words "bright as crystal" are designed to call our attention to the appeal that the river of life makes to all who will pause to behold its sparkling beauty and taste of its goodness. It is recorded of Eve that "when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat." If we will but open our eyes to it, we shall always find that the best has a far stronger appeal than the forbidden inferior fruits. When the wise "merchant seeking goodly pearls" finds the "pearl of great price," he willingly sells all that he has to buy it. Jesus said to the Samaritan woman, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."

Now the "free gift of God is eternal life in Christ Jesus our Lord." "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ." The kingdom of God, which is in the believer, "is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." The eternal and all-satisfying gift is the spirit-thrilling life of God, which is given unsparingly to all His children. It is what the Wesleys sang of as "pure, unbounded love":

"Love divine, all loves excelling,
Joy of heaven, to earth come down."

The vision of the "river of water of life, bright as crystal" is given to intensify thirst for this heavenly water. "Blessed are they that hunger and thirst after righteousness: for they shall be filled," declared Jesus; and on "the great day of the feast, Jesus stood and

cried, saying, If any man thirst, let him come unto me and drink." So if we are now of those who choose the glorious life of God as our heritage, let us say with the Psalmist,

"As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
My Soul thirsteth for God, for the living God."

Accepting the pressing invitation of Christ and of the Spirit and the bride "Come ye to the waters . . . come . . . without money and without price," may we drink deeply of the Spirit. Yes, let us drink until the words of Jesus come to pass "He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water." And if at first we only dimly see how these things can be, we may be sure that the Spirit will guide us "into all the truth," even into the truth that as we have received Christ Jesus the Lord, so we can walk in Him and be "rooted and builded up in him," being confident that in Him all fullness dwells and that through Him we freely receive and can freely give.

To start living the Christian life and to become a channel for the river of God, welcome Christ now and begin to co-operate with Him. "God is Spirit," and those who worship Him "in spirit and truth" need not seek some mountain shrine or temple ceremony, for

"They who seek the throne of grace,
Find that throne in every place."

A baffled, disillusioned woman at Jacob's well converses a few moments with a mysterious stranger and then hurries back to the city to call others to Christ. A lionlike man, on his way to Damascus to persecute and destroy a new sect, suddenly meets this same Jesus, and he goes on into the city to preach the faith that he formerly hated and fought. Saul of Tarsus was

changed to Paul, the mighty ambassador of Christ. Hear him sum up the secret of his victorious life: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, the *faith* which is in the Son of God, who loved me, and gave himself for me." This Christ of the living water is for us as well as for Paul. As we desire Him and ask for His indwelling, we are taught to believe that we receive Him and shall have Him. "And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life."

The most momentous experience that can come to us in this life is the realization that Christ abides within us and that because He lives we live also by His perfect radiant life. Coupled with this sublime privilege is the inspiring truth that in unity with all the children of God the church is formed, from the threshold of which the river of the water of life flows out to bless others. The broad deep river with its crystallike content is not for us alone but "for the healing of the nations." The nations for which Christ died, and rose again, the nations that God loves, are in urgent need of healing. It is therefore a sacred obligation as well as a privilege to join with other believers in "the unity of the Spirit" and "of the faith," praying

"Blest river of salvation,
Pursue thine onward way;
Flow thou to every nation,
Nor in thy richness stay:
Stay not till all the lowly
Triumphant reach their home:
Stay not till all the holy
Proclaim the Lord is come!"

Happy Heritage

AN INTERVIEW WITH

LAURA HYER, NEW YORK CITY

BY DANA GATLIN

MRS. LAURA MCBRIDE HYER, onetime leader of the Unity center at Cleveland, Ohio, is an exceedingly vital, radiant, happy-natured individual. She says that her Truth experience may not be particularly interesting or inspiring to Truth seekers because it contains too little contrast between light and shadow. But does it require a preponderance of bog and gloom to make a life experience stimulating and inspiring? Mrs. Hyer is fortunate in that she inherited a happy nature; yet she has witnessed many triumphant overcomings of mortal conditions on the dour side, and she bears witness to a glorious and supreme spiritual heritage that is equally open to us all through the omnipresent love and power of our heavenly Father.

"I was a happy child, nothing disturbed me, and I had no fear," says Mrs. Hyer. "I shouldn't be surprised if Father's mantle fell on us for he came of a line of preachers and bishops. [The "us" refers to herself and her sister Mrs. Ocoa Moore, who is the Unity center leader at Tampa, Florida, where they worked together for a number of years.] But I was the only one of Papa's children who wanted to go to church with him; he rode a circuit, and I taught along with him in one of the districts. I can't remember the time when that happy, 'uplifted' atmosphere didn't seem a very part of me, and I never got out of it.

"Mrs. Fanny Battaile and others were doing a

helpful, upbuilding work among the poor people of our locality. That was before the days of organized social service such as we now have so widely, but it was a kind of constructive service that I enjoyed and liked to participate in.

"Father died when I was about sixteen. When my sister Ocoa got hold of her first UNITY magazine (in Nashville, Tennessee), I gleaned my first bits of the Unity teaching at the same time. Mrs. Eliza Fry Page was the leader of the little metaphysical club at Nashville, an earnest and inspiring teacher. She was an Episcopalian. My brother sang in the boys' choir at Christ Church, and we contacted her in this way. My sister and I were Methodists 'born and bred,' but we got the Unity interpretation of Christ's message through her, which speaks volumes for its universality.

"What made me accept this interpretation of Truth? Well, even as a child I would go home from church and ask why we couldn't do what the preacher preached. We had horses, and I wanted a Shetland pony. I prayed and specified that the pony should be tied at a certain gate. 'Ask, and ye shall receive,' Father had said at church. So I went off and played and was perfectly happy until the pony—failed to show up at the gate. I was about seven years old when I tried thus to use prayer and failed, but always the question persisted in my mind, 'Why?'

"So when UNITY magazine came along and said that prayer really would work, I said to myself, 'I'll try this out.'

"It clicked for me right away. That was thirty years ago, and I tacked up the affirmations from UNITY magazine on the footboard of my bed, during an illness. The illness vanished. Already the Truth prin-

ciples were working for me, and I began doing things without the apparent wherewithal. I got to take a pleasant, extensive trip with some other girls, although I didn't have as much money as the other girls had. There were many pleasant demonstrations to prove that Truth works when you believe that it will. I never had much fear to overcome, and I realize that in this I was greatly blessed.

"When I married and went to Florida to live, the first thing I looked for was a Unity center. A woman had a few classes in her husband's office. We attended this class, and at luncheon one day my sister said, 'Why can't we have a Unity center?'

"It was at my sister's home that we inaugurated the center. But all the time we were getting it started I was keeping up my teaching in the Methodist church. I think I liked that, for I was still 'the preacher's little girl.' I always felt that I belonged to the congregation, to the people; and I must say honestly that I have never experienced the sensation of fear. A lot of things that my father had taught me while I was going about with him helped to safeguard me so that the things that disturb and frighten many people just rolled off of me like water off of a duck's back.

"So there has been nothing dramatic about my own experience with Truth, no contrasts provided by adversity and gloom, and I must say that I am grateful for my blessed fortune. I have had a congenial husband, a nice home, children, health, freedom. I am always grateful when someone comes to our center who didn't have some tremendous overcoming to make of some disease or poverty condition. Anybody who studies Truth has the opportunity to practice it. Just

know that all the problems and vicissitudes that come up in life will be handled by the power that is greater than human power.

"So many little things come up day by day that really help us to build a cleaner, purer consciousness. We can be happy to start with if we so choose, and we can learn how to stay happy. Of course occasions are constantly arising for everybody that are opportunities to use Truth. This was the way I sincerely felt when I found myself elected president of the Unity Annual Conference for the year 1940.

"We must learn to be so established and wise in God as not to let other people have any forebodings for us. After the conference election a sincerely well-intentioned friend said to me anxiously, 'That's going to be a big burden for you!' I only laughed; for I knew through and through that there are no burdens!"

SANCTUARY

By Nina Stiles

There is a temple deep within my heart,
A place of peace and beauty set apart
For soul's renewal. Freed from every care,
I find unfailing sanctuary there.
For in the quiet of that sacred place
I hold communion with the One whose grace
Is mighty to restore and strengthen me.
Clothed in His calm and sweet serenity,
I can go forth to meet the world once more
With poise and purpose. For to me the door
Of that white temple ever stands ajar:
A place where love and faith and wisdom are.

The Prayer of Faith

BY RICHARD LYNCH

PRAYER IS a vast subject about which much has been written, for men have always prayed even though they have often lacked the spirit and understanding. However it has been and is misunderstood, prayer always has been and is still being woven into the very fabric of life. Its evolution has been curious, ever keeping step with humanity's advancement. Our intelligence is today demanding of it something practical: Does it heal and prosper us? Does it satisfy the deep desires of our heart?

Many years ago the apostle James wrote, "The prayer of faith shall save him that is sick." It is of this, the new yet very old, thought of prayer as the basic foundation of spiritual healing, that I am writing. The true idea, expressed so many years ago, has been lost in a fog of misconception and misunderstanding. As time and understanding have come to interpret God as living principle rather than as anthropomorphic personality, prayer is no longer associated with supplication and beseeching. It is true that prayer has many forms, and I am aware that God is still approached as a powerful personage, vague and unseen, with cajoling flattery and explicit directions as to the exact method of consummating the favor requested. These specifications are often made with forceful persistence and "much speaking."

Prayer is no longer a cry to the Infinite from the finite; it is a science that depends upon principle. No person may presume to direct the Infinite by planning

and specifying the manner in which his requests are to be answered. The answers must come in conformity with absolute law and often in ways beyond the knowledge or understanding of finite intelligence.

Prayer is a practical science and its rules must be learned and applied; if the conditions of application are not fulfilled the answer is not obtained. Even our greatest scientists fail to get results until they develop a scientific method. Every law involves other laws and their harmonious co-ordination insures perfect functioning. To know and comply with the laws of prayer is to get practical results, but the effective prayer must comply with orderly principle.

While it is not necessary that a person comprehend the spiritual significance of prayer in its every aspect in order to receive healing, it is essential that he be willing to be helped. Only such are ready for "the prayer of faith." Its efficacy is largely a question of erasing prejudices and anxious doubts from the mind so that the healing energy of Divine Mind may have an undisputed right of way through the consciousness. Little can be accomplished through a barrier of unbelief or hostility. We know that even Jesus' power was limited by skepticism. At Nazareth He "did not many mighty works . . . because of unbelief."

Most people think they know how to pray, and they are hurt or indignant at the suggestion that their method is faulty. Many are continually asking why their prayers are not answered. They have faith, they declare, they ask, yet they do not receive. They "ask, and receive not," because they "ask amiss." And this does not mean that some power called God has weighed their petitions and decided they should be denied. It means they have missed the right method of asking.

The first principle of the prayer of faith, as given by the great Teacher of prayer was "Enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." The door must be closed upon the noise and distraction of doubts and fears when one desires to commune quietly and alone with the Father, who dwells in the secret chamber of each individual consciousness. If one carries too many impedimenta in with him, the door cannot close, and therefore the turmoil continues. The "secret place of the Most High" can be entered only when human limitations are completely shut out. The "still small voice" can be heard only when you can "be still, and know."

The prayer of faith is agreement with God, not a plea to God to agree with us. If we make His way or will, which is always good will, our objective, we advance out of confusion into peace. In the eloquent silence of His presence there comes to us an answer to our turbulent questions, an assurance that He is good and that there can be no other power. There is only the good that has always been, that is now, and that always will be. We find then that our prayer of faith has not changed the plan of God or wrenched a favor from an unwilling giver. It has adjusted our limited ideas to the limitless capacity of the eternal purpose. It has translated His will into terms of accomplishment.

The first step in the prayer of faith that heals the sick is to establish a realization of the presence and power of God as infinite mind, to whom "all things are possible" and who makes all things "possible to him that believeth." This God thought, which is Truth

—the Truth of Being—should enter and take possession of the mind and hold the consciousness. This is what is really meant by "holding a thought." However it is actually the thought that holds the person, not the person who holds the thought. This Truth of Being is the Christ consciousness of divine sonship; the firm conviction that man was made in the image and likeness of perfection and has never been otherwise in divine consciousness.

We may think of prayer as "holding a thought" or "speaking the word"; as affirmation, concentration, or silent meditation; in whatever form we conceive it, it remains the basis of faith healing. There are those who, having reached a high place in spiritual intelligence, behold the divine self. These have been sufficiently "lifted up" to draw others unto them, above the plane of sin, sickness, and disease. Jesus, rising into the plane of the Christ or superconsciousness, opened gates of Truth along a shining way, through which heaven has been pouring its radiance upon the earth for nearly two thousand years.

Often the "spoken word," animated by a divine thought or a living truth, contains marvelous healing virtue. At the right time the right word reaches the inner life of man and makes him whole. It is possible that it may change the entire current and quality of a human life by carrying its message to some longing soul that is imploring, "Speak the word only and I shall be healed." It was thus that Jesus healed, condensing into the briefest sentences His inner life forces of faith and love and sending them forth as assertions or commands that reduced chaos to order and divine harmony. It was thus He restored bodies to wholeness. He used positive affirmations, never mental arguments.

Those who know the Truth do not argue; they affirm.

I find that most people feel the necessity of dwelling in detail upon each ache or pain, magnifying its importance through repetition of symptoms. They fail to understand why recounting symptoms and labeling diseases is actually a hindrance to healing. The prayer that heals looks past all these to the positive realities of the life that is infinite and eternal.

Those who earnestly desire spiritual healing must resolve to put aside morbid, negative thinking and speaking, because detailed recitals of ailments emphasize conditions, giving them a specific place and influence in the consciousness. Many times they produce disorder where none exists and they aggravate a tendency to disorder if it does exist. The healing prayer of faith does not deal with symptoms or appearances of disease but with the realities of complete, harmonious living, which are health and wholeness and which cannot be impaired or lost. If you pray for health it will do you little good if you continue to groan and tell others of your suffering; if you keep on worrying about it, sympathizing with yourself and wanting others to feel sorry for you. How can health be manifested through you under such conditions?

Throughout my years of experience I have seen many so-called miracles come to pass. It is true, they have not always remained permanent, but I recall the great Master's comment regarding this: "Go thy way; from henceforth sin no more." It teaches me that a person is healed only as his thought is cleansed of error or sin, as Jesus called it. Often the elimination of a single disturbing thought results in a cure, but unless there is established the spiritual health that springs from a conscious realization of the principle

of life, through an awareness of the presence of God, the cure does not become established or permanent. It is like the seed, in the parable of the sower, which fell in stony places, springing up quickly but, because it had no root in itself, withering away when the sun shone scorchingly upon it.

Paul wrote to the Corinthians that the spiritual gift of healing had been extended to some. It does seem to be a natural endowment, but no person ever heals himself or another: even Jesus claimed no credit for the wonders He accomplished: "I can of myself do nothing." "The Father abiding in me doeth his works." Yes, "the prayer of faith shall save him that is sick," *but* "the Lord shall raise him up."

The prayer of faith realizes the perfection of faculties, not the perfection of the organs that express them. It begins at the beginning, at the source, entering the "holy of holies," the soul. Disease is repression working against expression. The man who was born blind did not come to Jesus asking for eye treatments. His prayer was "Lord, that I may receive my sight." Jesus was so conscious of the divine perfection of the faculties of the soul that He could free the imperfect beliefs of the afflicted ones who asked His help.

The healing prayer is a plea for the liberation of the soul's capacities and not, as many have been taught, a plea to God to withdraw the pain and suffering that He has inflicted upon us and that we must continue to endure, if it is His will. It has never been His will that man should suffer. "Thy will be done" is a plea for the absolute good will that is eternally seeking to express itself through you and me.

The healing prayer of faith is a perception of the "Lord's body," which is the true ideal in God con-

sciousness. In every effectual spiritual treatment the entire attention must be turned toward the expectation of receiving the perfect God thought that destroys imperfect beliefs. Results will take care of themselves, for they must inevitably follow a change of thought.

Before anything can become manifest in physical form it must be created in the spiritual realm by thought. First the unseen and intangible, then the material and tangible. Thought is powerful, but it must be powerful and persistent in knowing the saving Truth that recognizes a celestial, undying self. There is an attitude of quiet confidence that lets God work through us; an eloquent stillness that ceases from contriving, from self-vindication, and from all expedients of wise forethought; a dynamic, expectant hush, in which the soul may rest.

Jesus in performing His miracles of healing never claimed any power or privilege that He did not recognize as belonging to all men. No one could be near Him without feeling the tremendous force of His mere presence. It inspired, encouraged, and healed all who came within its radius. It still dominates those who contact it in thought. We have all observed that certain individuals possess this healing presence, that their spiritual atmosphere is charged with a sanative contagion. There are medical doctors in whom mental influence is more important than any medicine they may prescribe. The influence they radiate is as much a fact in the mental realm as the perfume of flowers is in the physical world.

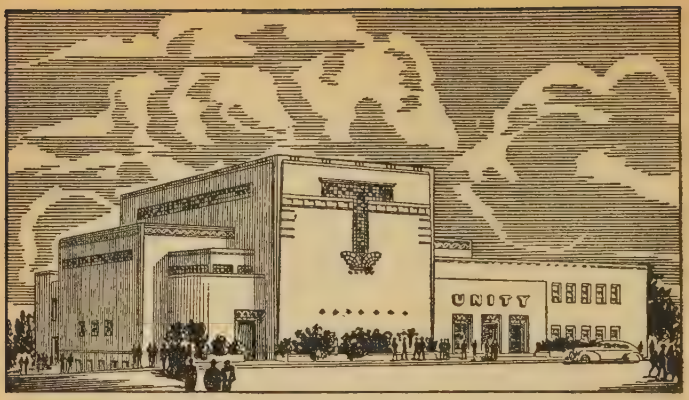
It is a matter of everyday experience that a negative, melancholy nature casts an atmosphere of gloom over those who are unfortunate enough to contact it. We all know too the beatific influence of a joyous,

cheerful, positive presence and how its spiritual emanation blesses and enriches all who come within the range of its influence. Health and wholeness fairly flow forth from the one who possesses them.

Nothing exists that does not in some degree affect its environment. The tendency of all matter is to give out its energy. Therefore "none of us liveth to himself." You are not only receiving but sending out vibrations with every breath you take, every thought you think, every word you speak. You are continually giving something to everybody you contact. What sort of force do you emanate? Are you sending out vibrations that will be attracted by discouragement, sickness, and death? Or are they the sort that will harmonize only with happiness and health? Jesus drew His power from "on high," from the Father source of all energy. You and I may go to the same source, be quickened by the same Spirit, and send divine power forth in the same manner, for the healing of humanity.

The time to begin is now. Do not wait until some calamity comes upon you and you feel you must turn to spiritual healing as a last resort. Begin now to "lay aside every . . . sin [error] which doth so easily beset" you. Free your consciousness from those mental seeds which may develop into a harvest of troublesome growths. Resist the temptation to indulge in thinking and talking of sickness, calamity, and failure. Ask, seek, knock; you shall receive, find, and be admitted. Then have the faith to proceed in the face of all seeming difficulties, never doubting, always believing, that it will come to pass, that good will become manifest openly in your life as the expression of God.

EDITOR'S NOTE—This is the ninth of twelve articles by Richard Lynch. The tenth will appear in July UNITY.



THE UNITY TEMPLE IN KANSAS CITY

A FEW MONTHS AGO in this magazine we announced plans for the new Unity Temple in Kansas City. The announcement told considerable about the plans for this building and the progress that had been made. The response to this announcement was very encouraging, and we take this opportunity to thank you, one and all, for your loyalty and devotion to this project. You have faithfully remembered the Temple in your prayers, and many of you have given of your substance as led by the Spirit of truth.

We who have an active part in formulating the plans for the Temple realize that all good comes from our heavenly Father and that He is the source of our abundant supply. Yet we know that God expresses His goodness through His children. While we are deeply grateful to Him for the rich outpouring we are very mindful of the human channels, such as yourself, through which His bounty flows.

The promise is "Give and it shall be given unto you." God's promises are sure, and we see for you a bounteous harvest from the seed that you are generously sowing. We know the joy that comes to you from your helping to build the Temple, and for you we ask God's richest blessings. May He bless you and prosper you in all that you do.

At this season, when the earth is bringing forth new life and men are facing the future with new hopes and ambitions, we see this universal spirit of growth and progress manifesting itself in the new Unity Temple. As you continue to support the Temple project in both inner and outer ways, will you join us in this thought: "This work goeth on with diligence." "The God of heaven, he will prosper us."

As this work goes on we know that we can count on you to help in such ways as you are inspired to do by your own indwelling Lord. Both your prayers and your love offerings are welcome and essential. Offerings for the Unity Temple should not interfere with the regular offerings that are being sent to the Unity School of Christianity and to the Society of Silent Unity or that are made to other Unity centers, for these works must be carried on to serve the people who do not live in Kansas City.

We know that the new Temple will prove a blessing to the thousands of people who visit Kansas City as well as to those who live here, in fact to the entire Unity movement. The light of Truth will shine from this temple to the four corners of the earth and will bless all mankind.

Should you wish to have a vital part in the building of the new Temple, please send your offering to the Unity Temple Fund, 913 Tracy, Kansas City, Mo.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 9, June 1, 1941

UNITY SUBJECT—*Enlarging the Mental Outlook.*

INTERNATIONAL SUBJECT—*Broadening Christian Horizons: The Antioch Movement.*—Acts 11:19-30.

19. They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews.

20. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus.

21. And the hand of the Lord was with them: and a great number that believed turned unto the Lord.

22. And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch:

23. Who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord:

24. For he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord.

25. And he went forth to Tarsus to seek for Saul;

26. And when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.

27. Now in these days there came down prophets from Jerusalem unto Antioch.

28. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius.

29. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa.

30. Which also they did, sending it to the elders by the hand of Barnabas and Saul.

GOLDEN TEXT—*For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*—Rom. 1:16.

SILENT PRAYER—*I willingly open my mind to new ideas that add to my understanding of Truth.*

No other impetus toward the abundant life equals that of a new idea, provided it contains within itself the essence of the ideal. Someone has well said that "man does not become an adult until his brain contains, in its plenitude and simplicity, the conception of the divine." The conception of the divine is a conception on which man lays increasingly firm grasp as he grows more and more receptive to Truth. His mental and spiritual horizon widens with the enlarging of the ideas that he holds.

The cities in which the Christians who were dispersed after the death of Stephen took refuge give an inkling, in the metaphysical meaning of their names, of the way in which one's ideas are changed from narrowness to depth of significance. Phoenicia ("land of the phoenix") means conquering power or resurrection into newness of life. Cyprus (fairness) denotes a fair, frank, honest, just, unbiased state of mind established

in a measure of substance, and attracting to the one who holds it very favorable and desirable conditions. Antioch (speedy as a chariot) represents formulated theology. It was natural that in Antioch the disciples should have spoken the word only to Jews at first, for the Jews here represent the conservative quality of formulated theology. Those who received the word were resurrected into newness of life by the new ideas thus aroused; and thus resurrected, their reaction to life was one of fairness, frankness, honesty, and justice: all attributes of the substantial citizen and Godlike man.

Anyone who is fair, frank, honest, and just wishes to extend his good to cover a wider circle than his immediate family and personal friends. Thus we find that men of Cyprus and Cyrene, refugees in Antioch, preached the Lord Jesus to the Greeks as well as to the Jews. The practical lesson to be derived from this is that one may apply one's understanding of Truth and interest in the things of the Spirit to all that has to do with oneself as an individual or as a member of society. Truth is of universal application; it cannot be limited to the field of religion but penetrates all fields, for it is the foundation of all.

The Greeks represent the intellectual nature. When this is converted man's outlook is immeasurably enlarged. As long as man remains blind to spiritual truth the light that is in him is darkness, but when reason and intuitive truth unite in a harmonious movement in his consciousness they usher in the true Christ light. Following this as his guide, he becomes the light of the world. In every period of history the spiritually enlightened person is the light of the world, as Jesus was in full measure.

The name Barnabas means "son of exhortation."

The church at Jerusalem heard that the Greeks were turning to Christianity and sent Barnabas to Antioch to investigate the report. Finding it true, he "was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord." As we turn from the fighting, resistant attitude to one of receptivity, such traits as fairness and imagination lead us to acknowledge the changes taking place in our thoughts.

The grace of God is made manifest in more than the religious nature. It enlarges man's life wherever it is seen. Barnabas undertook to turn it into channels of effectiveness in the Gentile converts to Christianity. United with grace, purposefulness becomes effectual. This rare combination lends charm to life and crowns a man's efforts with success in his chosen field.

Barnabas reveals a still rarer combination, that of goodness, the Holy Spirit, and faith. Unaided, he added many disciples to the original number in Antioch. When to his labors the zealous efforts of Saul were added, the church in Antioch grew into a definite organization, and the disciples there became known as Christians. With Paul added to the teaching force the illumined will was brought to bear on goodness, the Holy Spirit, and faith. These four qualities in action cannot fail of success.

Prophecy is based on a perception of the various forces working in the soul and of where these forces are likely to clash, and the evident outcome. Prophecy in this sense may look to evil or to good. With Agabus it involved only the former. The widespread famine that he foretold came to pass. While widespread, the famine was most keenly felt in Judea, and the disciples in Antioch sent relief supplies to those of their faith there. Whoever has faith in the unfailing nature of

divine substance can always share his good without becoming depleted himself.

QUESTIONS

1. How are the horizons of the mind enlarged?
2. What is the metaphysical meaning of the name Phoenicia, Cyprus, Antioch?
3. In what respect is the follower of the Christ the light of the world?
4. What practical benefit does one obtain in developing grace and purposefulness?
5. What is the basis of prophecy?
6. How can one share one's good without depleting it?

Lesson 10, June 8, 1941

UNITY SUBJECT—*The Work of Self-Transformation.*

INTERNATIONAL SUBJECT—*Beginning of World Missions.*—Acts 12:25—13:1-12.

25. And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.

1. Now there were at Antioch, in the church that was *there,* prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul.

2. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.

3. Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4. So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus.

5. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant.

6. And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus;

7. Who was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God.

8. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith.

9. But Saul, who is also *called* Paul, filled with the Holy Spirit, fastened his eyes on him,

10. And said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11. And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

GOLDEN TEXT—*And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.*—Mark 16:15.

SILENT PRAYER—*The mind that was in Christ Jesus is now in me, and I am alive in deed and in truth.*

The task of transforming the mind of man from the natural to the spiritual requires faithfulness and patience amounting to devotion. It may be a slow process or it may be hastened by individual zeal reinforced by efforts in harmony with the dominant desire of the heart. The journeys of Paul and Barnabas to various places and the forming by them of bodies of Christian believers symbolize the teaching of the word of Truth and its formation in the centers of consciousness in man's organism.

Men have long desired to transform the world, but their ideas of transformation differ widely. The militarist would transform it into an armed camp and domi-

nate its thinking by material force and tyranny. The pacifist would transform it by nonresistance in the faith that God as the omnipotent Creator is able to control and direct His works without the aid of man. Another group, recognizing the divine origin of the world and the divine intention toward it, holds that man must co-operate actively with God to make divine order manifest. Since man was given dominion over the life of the world, divine order does not and cannot come without his active work toward that end.

The goal of universal brotherhood will be reached when men lay aside narrow individual aims and work to transform the race into one family in God. The human family will then be a unit, an undivided whole. Division among its members will then be impossible, because the same mind will be in them all.

Before this divine event—universal brotherhood—can be realized, men must be found who are qualified to lead others to desire it and to believe that it is possible. The Christ Spirit fits men for leadership, drawing all to its standard of love, peace on earth, and good will. No one who lacks consciousness of the Christ can lead others to desire it or to believe that it can be made the moving Spirit of the world. Those who wish to make men understand life and its meaning better must first equip themselves with the right Spirit by letting the mind of Christ be in them and by speaking and acting habitually in that mind. When the Christ takes form in them as character, they can begin the work of guiding others in the same way.

Barnabas and Paul completed their preparation for leadership before leaving Antioch. They had full training in expressing the Christ mind and were ready to be "separated" or dedicated to the work of carrying the

gospel to others. Strengthened for their work by the consciousness of the Holy Spirit, they left behind them all subconscious uncertainty. Seleucia, through which they passed, means "beaten by waves; troubled; tossed." Having developed intellectual fairness (represented by Cyprus), they began their actual efforts by realizing in themselves a protective, preservative, uplifting, fertile, harmonious, and wise state of consciousness (represented by Salamis).

A state of mind that is based on fairness leaves no negative or destructive states unexplored or uncorrected. Barnabas and Saul went through the whole island of Cyprus until they reached Paphos. This name means "boiling, heated," and symbolizes a zealous state of mind tending to deception and animality. When the word of Truth (Paul) is declared by persons in such an attitude of mind, both good and evil are brought to light. In Paphos the disciples found Sergius Paulus, a man of understanding who willingly accepted the truth, and Bar-Jesus, the sorcerer who undertook to turn Sergius Paulus from the new truth presented by Paul and Barnabas.

Taken literally, the course followed by Paul in dealing with Bar-Jesus may be thought a mistaken one, when the gospel of love and nonresistance taught by Jesus is recalled. No one inspired by love and nonresistance would attack another person so violently as to cause him to fall into a blind rage. Metaphysically the incident is more easily understood as the complete denial of error that is necessary to freeing man from the grip of deception and revealing him to himself so as to bring about his conversion to fairness, honesty, and right dealing.

Sergius Paulus (little searcher) symbolizes the rea-

soning faculty searching into the things of Spirit. As he searched he was astonished to find that the divine law works constructively or destructively according to the bent of the one who encounters it.

QUESTIONS

1. What is symbolized by the journeyings of Saul and Barnabas and their work of establishing bodies of Christian believers in various places?
2. How is divine order established in the world?
3. What is required before universal brotherhood can be realized?
4. What is the chief qualification of those who wish to lead others to an understanding of Truth?
5. Is fairness indispensable to understanding?
6. In what state of mind are both good and evil brought to light when the word of Truth is declared?
7. What does the denunciation of Elymas, the sorcerer, by Paul represent?

Lesson 11, June 15, 1941

UNITY SUBJECT—*Growth in the Christ.*

INTERNATIONAL SUBJECT—*Progress in World Missions.*—Acts 13:44-52; Gal. 3:26-29.

44. And the next sabbath almost the whole city was gathered together to hear the word of God.

45. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed.

46. And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles.

47. For so hath the Lord commanded us, *saying,*
I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the uttermost part of the earth.

48. And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed.

49. And the word of the Lord was spread abroad throughout all the region.

50. But the Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders.

51. But they shook off the dust of their feet against them, and came unto Iconium.

52. And the disciples were filled with joy and with the Holy Spirit.

26. For ye are all sons of God, through faith, in Christ Jesus.

27. For as many of you as were baptized into Christ did put on Christ.

28. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one *man* in Christ Jesus.

29. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

GOLDEN TEXT—*For ye are all sons of God, through faith, in Christ Jesus.*—Gal. 3:26.

SILENT PRAYER—*Through Christ I am growing in wisdom and understanding of my divine sonship.*

When we learn to enlarge our mental outlook by using the laws of thought constructively, we make a beginning in the work of transforming ourselves from the more or less material sphere in which we have lived to the higher level of Truth. As we continue the transforming work, we come by degrees to full awareness of the things of God. All the thoughts that arouse in us yearning for clearer light then center on a better understanding of life. This assembling of thoughts is symbolized by the gathering together of "almost the

whole city" to hear the word of God.

In individual consciousness the Sabbath is a period of prayer and meditation on spiritual interests, a quieting of the personal so that the individual mind at last rests in the consciousness of the divine presence. However the dormant tendencies to error are not easily overcome, and when man is adjusting himself to thoughts of harmony and peace it sometimes happens that the resurrecting Christ power stirs up resistance in his consciousness, especially in his traditional beliefs and opinions. Since tradition and custom in large measure control man from birth, he does not always realize the hold they have on him. The love of God is bound up in him with notions of duty or fear, and because love is the opposite of both fear and compulsion, hatred and jealousy may be aroused. At sight of the large following commanded by Paul and Barnabas the Jews were filled with jealousy, and set themselves to oppose the teaching of the Christ, even contradicting it and blaspheming.

We should not allow ourselves to become unduly discouraged by these conflicts of the old and new ways of viewing life. With greater understanding we learn to deal with them and to know their meaning.

The word of Truth that is declared in man's consciousness reaches his religious thoughts and ideals (the Jews) first. Prejudice may make him reject it, but sane reason and common sense (the Gentiles) will counsel a different attitude. As long as Paul and Barnabas spoke only to the Jews the latter listened peaceably, but when Gentiles also were welcomed the Jewish leaders objected to the new faith. Faith makes a man liberal-minded or bigoted according to the breadth or narrowness of his understanding. If religion to his mind is something

divorced from practical living, he shuts it up in a separate compartment to be used only on certain occasions or in certain ceremonies. To fill all of life with faith, hope, love, order, and understanding is beyond the comprehension of the literalist.

Strife and contention are forms of self-judgment. He who condemns another shows his own shortcomings and weakness thereby. "Seeing ye . . . judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." To transform reason and knowledge into the radiance of understanding is to illumine all life with a clearer light and usher in the kingdom of heaven here and now.

The Christ Spirit is seen at work in the action of the illumined will (Paul) and the inspired imagination (Barnabas). These two faculties act to uplift man and save him from himself. The imagination enlarges his conception of life and enables him to see in it a world of hitherto unsuspected meaning in familiar as well as in unfamiliar things. Moffatt makes this clear in the words

"I have set you to be a light for the Gentiles,
to bring salvation to the end of the earth."

When the mind is divided on a subject a person does not benefit from it as he otherwise would. Nevertheless it is sometimes the case that a person who will not follow Truth for its own sake will do so because of the physical, financial, or other practical benefits to be had from it, when he is convinced by experience that such benefits are possible. "As the Gentiles heard this, they were glad, and glorified the word of God." God is glorified when the divine law is proved in the business world, in individual well-being, or in any of countless other ways in which man's best good is promoted.

Those who find the question whether they are "ordained to eternal life" or not abstract and difficult are able to rejoice in Truth as a present help and are willingly "disposed for aionian life" (Emphatic Diaglott).

The emotional nature is closely related to the thought life of man. When the emotions "the devout women of honorable estate" are aroused in support of man's inherited faiths and prejudices (the Jews and the chief men of the city), man's will and imagination are rendered temporarily ineffectual. Paul and Barnabas left Antioch in Pisidia when the Jews stirred up opposition there, and carried the message that had been intrusted to them to Iconium.

QUESTIONS

1. What is represented by the gathering together of "almost the whole city" to hear the word of God spoken by Paul and Barnabas, as described in the first verse of this lesson?
2. In individual consciousness what is the Sabbath?
3. Why did the true teaching of Paul and Barnabas arouse hatred and jealousy in the Jews?
4. How can faith make one person liberal-minded and another bigoted?
5. What meaning for us has the statement
   "I have set you to be a light for the Gentiles,
   to bring salvation to the end of the earth"?
6. How is God glorified in practical ways?
7. What do "the devout women of honorable estate" represent?

Lesson 12, June 22, 1941

UNITY SUBJECT—*Principles Compared with Ceremonies.*

INTERNATIONAL SUBJECT—*First Jerusalem Conference on World Missions.*—Acts 15:6-21.

6. And the apostles and the elders were gathered together to consider of this matter.

7. And when there had been much questioning, Peter rose up, and said unto them,

Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe.

8. And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us;

9. And he made no distinction between us and them, cleansing their hearts by faith.

10. Now therefore why make ye trial of God, that ye should put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?

11. But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.

12. And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles through them.

13. And after they had held their peace, James answered, saying,

Brethren, hearken unto me:

14. Symeon hath rehearsed how first God visited the Gentiles, to take out of them a people for his name.

15. And to this agree the words of the prophets; as it is written,

16. After these things I will return,
And I will build again the tabernacle of David,
which is fallen;
And I will build again the ruins thereof,
And I will set it up:

17. That the residue of men may seek after the Lord,
And all the Gentiles, upon whom my name is called,

18. Saith the Lord, who maketh these things known
from of old.

19. Wherefore my judgment is, that we trouble not them that from among the Gentiles turn to God;

20. But that we write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood.

21. For Moses from generations of old hath in every

city them that preach him, being read in the synagogues every sabbath.

GOLDEN TEXT—*But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.*—Acts 15:11.

SILENT PRAYER—*The goodness of God endures continually. It is part of His unfailing law.*

The gathering together of the apostles and the elders to consider the question of admitting the Gentiles to Christianity either through Judaism or directly from paganism symbolizes a drawing together in conscious unity of all the intelligent directive powers of the spiritual self to the standard of peace and harmony. The act is a conscious one looking toward the unification of all man's forces for the purpose of making his life more effective in service to his fellow men and more satisfying to himself as an individual. The apostles and the elders represent the developed faculties of man that have been brought under the control of the higher self and made to function as an undivided whole of a higher order than the personal self can reach.

In deciding matters of principle all the faculties should be alert and active. Peter, Paul, Barnabas, James, and the other elders and fathers were present at this first recorded conference of the church on matters relating to church membership. Peter, whose part in the discussion forms the first part of our lesson, rightly represents faith. His statement that God had already shown His acceptance of the Gentiles by cleansing their hearts with faith and giving them the Holy Spirit gave the members of the council the authority they needed to dispense with the rite of circumcision in admitting

Gentiles to membership in the Christian church.

As practiced by the Jews, the ceremony of circumcision indicates a desire for purification and cleanliness, a doing away with certain tendencies of the mortal mind. Under the law of Jesus Christ circumcision has a spiritual meaning, being, as Paul describes it, of the heart, and symbolizing the purification of the individual from sin and death.

Bondage to rites and ceremonies is not an obsolete condition. It survived the Pharisees and is found nowadays among certain Christians who feel obliged to observe certain set forms in order to be sure of complete salvation. Back of every outer ceremony the Truth student sees an inner truth. He has found that he can bring the inner into manifestation in the outer by serving God in Spirit and in Truth, hence form and ceremony have lost their hold over him. Water baptism is but a symbol of the true baptism that is a cleansing of the mind and life by denial of error. The Lord's Supper is an inner daily communion with the Christ, a partaking of pure spiritual substance and life through affirmation and realization of the divine presence as the very life of man's mind, soul, and body. The ceremonial washing of the feet symbolizes a cleansing of the understanding in its contacts with outer conditions of life. It also teaches practical service and willingness to fill a humble part in the kingdom instead of seeking the chief seats and trying to be the greatest.

We go up to Jerusalem by cultivating the habit of stilling our doubts, fears, and anxious questionings and quieting the mind until we become peaceful. We present to the council whatever problem we may have of observing forms and ceremonies, when we turn to the center of peace within ourselves and look to our source

of ideals and aspirations ("the apostles and the elders") for light. In this communion understanding comes to us and we work out our salvation.

Peter knew that Cornelius and his household and friends had received the gift of the Holy Spirit without having kept the law of Moses. Faith alone admits man to the kingdom of God. Paul and Barnabas in their turn told of their work among the Gentiles and described the result of their efforts when they had preached salvation through faith. After a full discussion James pronounced judgment, leaving the Gentiles free to come into Christianity without the necessity of keeping the Jewish custom of circumcision. The decision of James, which seems to have been final in the council, was that the Gentiles were free to enter the Jewish faith at will, since Jewish synagogues were everywhere and the law of Moses was taught for all to hear. They might become either Jewish or Christian, but did not have to become one before becoming the other. Neither is it necessary for us to observe forms and ceremonies in order to believe in Truth. The Spirit of truth within each one of us leads us into understanding of Truth when we listen to its voice and heed its guidance.

QUESTIONS

1. What does the conference of the disciples in Jerusalem to fix the conditions on which Gentiles might be admitted to the Christian fellowship symbolize?
2. What do the apostles and the elders represent?
3. Has the ceremony of circumcision any meaning under the law of Christ?
4. What inner meaning attaches to the outer ceremony of water baptism? the Lord's Supper? the ceremonial washing of the disciples' feet?
5. Are forms and ceremonies necessary to the observing of principles?

Lesson 13, June 29, 1941

UNITY SUBJECT—*Learning the Lesson of Reliance.*

INTERNATIONAL SUBJECT—*Lessons from the Early Church.*—I Cor. 3:1-15.

1. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ.

2. I fed you with milk, not with meat; for ye were not yet able *to bear it:* nay, not even now are ye able;

3. For ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men?

4. For when one saith, I am of Paul; and another, I am of Apollos; are ye not men?

5. What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him.

6. I planted, Apollos watered; but God gave the increase.

7. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.

8. Now he that planteth and he that watereth are one: but each shall receive his own reward according to his own labor.

9. For we are God's fellow-workers: ye are God's husbandry, God's building.

10. According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon.

11. For other foundation can no man lay than that which is laid, which is Jesus Christ.

12. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble;

13. Each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is.

14. If any man's work shall abide which he built thereon, he shall receive a reward.

15. If any man's work shall be burned, he shall suffer

loss: but he himself shall be saved; yet so as through fire.

GOLDEN TEXT—*For other foundation can no man lay than that which is laid, which is Jesus Christ.*—I COR. 3:11.

SILENT PRAYER—*I build my life on the cornerstone of Truth.*

Of recent years much has been said and written of the mental and spiritual immaturity of the physically mature person. Some have estimated that the mental age of the average adult is only that of a fourteen-year-old child. This unflattering record was broken by the Corinthian Christians of Paul's time. To Paul they were babes, and he did not hesitate to call their attention to habits and traits that proved them to be childish.

In the first place babes in Christ are unable to help themselves. They must be carried by those who are older and stronger in the faith. Some Christians now answer to this description. Instead of feeding on the substance of Truth and thus gaining the strength that comes to the self-reliant and to those who trust in Christ to make their efforts effectual, they exhibit spiritually the incompetence of little children. Whereas the man who is developing toward the "measure of the stature of the fulness of Christ" can rule his spirit under whatever conditions arise, the "babes" in Christ are lacking in self-control and easily fall to bickering among themselves over subjects that are of little, if any, real importance. The mentally mature person ignores doctrinal differences, knowing that they are not among the things that endure. He centers his attention instead on the qualities of love, wisdom, faith, meekness, and strength, and seeks to perfect himself in them, giving scant thought to the progress or lack of progress of others

except as he can help them. He refrains from judging them, knowing that he is qualified only to judge who has mastered the law and can speak with authority. This he cannot do until he has successfully met the tests of experience that have come to all mature persons.

Jealousy and strife are proofs of spiritual infancy in any man or group of men. Apollos, who nurtured the growing truth in consciousness, stands for the sun, as light, as understanding: a true, practical understanding of faith, love, and the other faculties of the mind. These faculties must be applied as they are needed to refresh, encourage, and bring the new thoughts of Truth into fruition in the mind. "God gave the increase." The increasing power of Truth is Spirit.

Paul represents the converted will sowing the word (seed) broadcast (to both Jew and Gentile). He and Apollos worked together to found the church in Corinth. Although the will and the understanding may be in entire harmony, their efforts will be ineffectual unless the same Spirit of truth informs them. "So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." Although "he that planteth and he that watereth are one," the use of the will strengthens this faculty, and the use of the intellect quickens the mental powers so that each receives "his own reward according to his own labor."

A master builder, understanding the necessity of a sure foundation, possesses himself of the plans and specifications before beginning his task of building a house. The builder who would begin to erect his building without studying the plans or knowing the size or design of building desired would be considered an incompetent workman, unfitted for what he was undertaking. To build a life by the plan of the Christ one

must know the meaning of the Christ and realize that it is possible to lay the foundation on the unshakable rock of Truth, as well as to fashion the superstructure by the plan mapped out in advance. Conviction of Truth makes the foundation sure.

A mature man takes heed how he builds on even a good foundation. If he puts forth his best thought and effort each day, he builds gold into his character. Second-best thought and effort in character forming may be compared to silver: the builder reaps a reward, but it is smaller than the one he might have had. When he depends on random thought and occasional spasmodic effort alone, he builds wood, hay, stubble, and other perishable stuff into what then becomes undependable character.

Everyone's work is made manifest by the light of understanding, a light that is kindled by the fire of experience. Experience tests the worth of all thought and action. To "do" what one has thought puts thought into form, and form can be seen, handled, examined, and used. So-called "hard experience" is the result of action that is contrary to divine law or is experience that springs inevitably from conditions created by past unlawful thinking and acting. Jesus lived in harmony with divine law, but because He met the adverse thoughts and acts of a class who were obsessed by observance of the letter and denial of the spirit of the law, He underwent the experience of crucifixion. Even so the fire of crucifixion revealed the truth of the resurrection life and the unfinality of death. Where Christ is the master builder the grave is not the victor, for His work abides. It alone is not subject to the destructive action of the fire of experience. "He himself shall be saved."

QUESTIONS

1. What is the mark of the spiritually mature person?
2. Of what are jealousy and strife signs to the one who is studying mental development?
3. Is the harmonious action of the will and the understanding always effectual? If not, what is the reason for the falling short?
4. What gives a sure foundation to life?
5. Interpret the reference to building gold, silver, wood, hay, and stubble on the Christ foundation.
6. By what light is one's work made manifest, and by what fire is it tried and proved?

Unity in the Field

For personal instruction in the spiritual principles set forth in Unity literature, attend your nearest Unity center. There you will find fellowship with other sincere students who are learning the practical application of these principles to human problems.

The Unity centers listed in the back of this magazine under "Unity Annual Conference Members and Licensed Teachers" offer a ministry of devotional services, healing and prosperity meetings, and class instruction in the Unity teaching. The leaders have been trained by Unity School and endeavor to provide a teaching and a ministry of the same Christ standard as that presented by Unity School. You and your friends will always receive a cordial welcome.

Parents' Question Box

BY ZELIA M. WALTERS

Question. One mother writes: "My little boy is such a bundle of energy that he keeps the house in an uproar. His father is complaining because he seems to be out of hand. I do not think it fair that he should make the rest of us uncomfortable, yet I do not know how to curb his noisy energy."

Answer. You cannot curb it. To try to do so would be like trying to confine steam in a boiler. There would be an explosion perhaps much more disastrous than the present letting off of steam. If you have ever observed a child being unduly repressed by severity, you know you do not want that to happen to your child. The repressed child suffers in body and mind. There are some physical upsets that wise physicians trace directly to repression and nagging. The repressed child becomes insecure. His manners are bad as he lacks poise. He grows awkward and perhaps sullen and unsocial. There is a strain in his relations with his parents, a loss of confidence between them. He may grow evasive and secretly disobedient. We should not want a child conditioned to show any of these reactions. Now let us look at the small bundle of energy. At present he is joyful, affectionate, responsive, happy at meeting people, filled with initiative, eager to try new things, confident that he can accomplish anything. But his noise and activity fill the house with confusion. The mother's problem is to tranfer that energy to a more suitable place. While he is very small the child must have a playroom apart from the family living room, and

Mother must teach him that all romping, shouting, and beating of drums belongs in that room. When he gets older try to interest him in constructive work. Usually that is easy with this type of child. His playroom now will become a workroom, and all his projects are to be carried on there. An attic, a basement room, an unused garage or shed, a room in the barn, any of these may be transformed into a place of happy activity, and the child will go on developing along his natural line.

From the time he is very small train him in consideration for others. He will play in the playroom because Daddy wishes to read and the noise would disturb him. He will work in his workroom not only because he is unhampered there but because otherwise the clutter and noise of his work might disturb the rest of the family.

In all phases of child training link up the child's behavior with the effect on others. "No man liveth to himself" is a truth that sometimes comes home late and through sad experience to the adult. It is much better that the child should realize this from his early years.

BELIEF

By Christie Lund Coles

Would I could be a trumpeter of joy
And say to all the world, Be glad, be glad;
Would I could spread a message to all men
That each might understand the wealth he had.

Would I could lift the veil for him who mourns
And show him that there is no cause for grief;
Ours is an endless heritage of joy,
Ours is a treasure and its key belief.

A PRAYER

By Charles G. Getrost

Lift now the veil from these dimmed eyes
That I may see
The glory that forever lies
Enthroned in Thee.
Heal these deaf ears that have not heard
Thy voice so clear;
A message in each vital word
Now let me hear.
And from these feet the shackles cast
That I may move
Upright and strong along the path
Thou wouldst approve.

These willing hands so idle, bored,
Please school them too
To do the work that Thou, O Lord,
Wouldst have them do.
From unkind thoughts and selfishness
Relieve my heart;
Teach me in humble thankfulness
To do my part.
So let Thy love shine through my life
That I may be
A beacon in a world of strife,
At one with Thee.

Silent UNITY

I am realizing with Jesus Christ that God is the source of my intelligence.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and our co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

To one who has a logical mind and asks a reason for everything, the relation that Jesus personally bears to humanity as Saviour is full of mystery. The explanation given is usually based upon the existence of a personal God, a personal Jesus, and the limitations of the material world. The perplexities involved in explanations on this plane of consciousness are so many that those who make them, when cornered, assert that much of our religion must be accepted on faith. Then those who do not believe that we are saved by the red blood of Jesus shed upon the cross are labeled "antichrist."

He who believes in Jesus spiritually and reasons from cause to effect is impressed by the wisdom and power He displayed. The claims He made with such confidence—were they based upon personality? Did He have a knowledge of an inner world of which we are ignorant? So many of His followers have testified that they have found His promises capable of demonstration that we cannot escape the conclusion that He was the pioneer in the discovery of a kingdom of which we know comparatively nothing.

People who deal in what they are pleased to call "exact science" tell us that there are worlds of forces invisible yet to be classified and measured by our very short yardsticks. They even admit that we may never be able to measure them by human contrivances because they belong to a superhuman world.

Jesus plainly taught that there is a world composed of elements superior to those of the one in which we live, yet present to those who unfold the faculties that bring it within their ken. This takes the whole of Christianity as a religion out of theology into scientific evolution. Jesus did not come as representative of a personal God to save a fallen race; He was the first of that race to evolve from the human to the divine.

This does not rob Jesus of His original divinity, nor dispute the fact that He came down out of heaven. On the contrary, it reveals how man is born in heaven, descends to earth, and again returns to heaven. To comprehend this one must acquaint oneself with spiritual laws and quit measuring oneself and the universe geographically. Think of yourself as an idea in Divine Mind and your "up-and-down" heaven instantly disappears. Think of the kingdom of God within you and the picture of God on a throne in the skies fades away. Then think of the Spirit of God filling you constantly with life, love, power, strength and intelligence and bringing to you on the wings of mind good of every kind. Do this every day for even thirty days and you will prove to yourself that there is a realm right adjacent to you that you can use for your immediate good. This will be the beginning of an inner and outer unfoldment of soul and body with infinite possibilities.

It is not wise to contend for the good you have received from your worship of a personal God. At certain stages of his evolution in the earth man gives personality to God. As a witty Frenchman said, if there were no God man would invent one.

The great need of the human family is spiritual consciousness. The kingdom of God is within us and all about us, but we shall never know it until we de-

velop spiritual capacity to take cognizance of His presence. One who thinks of God as having form and shape, though he may call Him Spirit, is an infant in spiritual understanding and will so remain until he learns to think in terms of ideas. Jesus taught this in unmistakable language: "God is Spirit: and they that worship him must worship in spirit and truth." The spiritual awakening must come before we can truly worship God.

Jesus had this development of Spirit, in which He realized that God was in Him as the source of His life and intelligence, and He knew how to quicken that same Spirit in all who would give attention to His method. To make contact with His mind we center our attention on Him as present, then affirm our faith in Him and His word or wisdom. This should be a daily practice. In this prayer of affirmation we awaken our own spirit and the Christ mind is formed in us. Let "Christ be formed in you."

HEALING THOUGHT

I am realizing with Jesus Christ that God is the health of His people, and I am made whole.

PROSPERITY THOUGHT

I am realizing with Jesus Christ that God is with me as the source of all my substance, and I rejoice in my prosperity.

(Use from June 20 to July 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

SOME TIME ago I wrote to you asking for help in healing an attack of sciatica. I have now completely recovered. I feel very grateful for your kind letter and your prayers.—*G. L., Canada.*

I THANK YOU for your inspiring help. I asked prayers for J——, who had been diabetic since she was eight. She is now fourteen and is manifesting beautiful health. —*T. P., Washington.*

A LITTLE MORE than three months ago I was badly burned with live steam. I lost nearly all the skin on my face, neck, and arms, and on my body down to the waist. The burns were deep enough to be fatal. A friend telegraphed to you for prayers that very day. I am very grateful for my quick recovery. I shall have only one scar left and that will be on my arm, where it won't show. My nerves were steady through the ordeal, and I didn't have such pain as a burned person usually has. May God bless you and your work.—*L. F., California.*

ABOUT A year and a half ago I lost my eyesight. Even before that I had lost my hearing. Doctors told me it was due to a tumor at the base of the brain. After

learning this I was despondent, even to the point of thinking of taking my own life. I thought insanity was staring me in the face. A friend of mine subscribed for *Weekly Unity* and *Progress* for me. I have studied *Lessons in Truth* and several of your other books. Now I have fully recovered my eyesight and hearing. To say I am grateful for what I know of Truth cannot begin to express my true feelings.—*K. M., Alaska.*

IN 1927 my little boy took sick. As the months went by he kept getting worse. His legs drew up almost to his body. On one leg were bad abscesses, running continually. He was not expected to live. While the doctors were making ready to amputate his leg he got smallpox and had to be taken from the hospital quickly. X-ray pictures showed the bones of one leg were decaying. All this time I prayed, and my family and friends prayed too. Later we heard of Silent Unity and asked its help. For years my boy moved about sitting in a roller coaster wagon, but he kept getting better. He became able to walk with crutches. Finally he was able to throw the crutches away and walk without them. Now he works on the farm and does other hard work. I hope that this account will help others to look to God steadfastly for help.—*Mrs. W. D., Wisconsin.*

I MUST TELL you of the miraculous healing of my husband. In December of 1935 the doctors told us his left lung was two thirds collapsed with tuberculosis. He went to the hospital, and I wrote to you for prayers that day. In less than two months he was released from the hospital, but he has been unable to do any work since then and has taken a gloomy view of his case. I kept asking Silent Unity to help me pray for him. In December of 1939 the hospital took another X-ray

picture of his lungs. They could not believe what they saw in the first one, so they took another. They found that his lungs were clear of tuberculosis and back to normal. I cannot thank God enough for the help we have received in this matter.—*L. F., Michigan.*

I GIVE THANKS to God and I bless Silent Unity for the wonderful healing of my son, who was appallingly injured in a car wreck two years ago. The pelvic bone was broken in five places. There was a concussion of the brain. The right wrist bone was cut in two and the tendons were severed. There was talk of amputating the hand but it was decided he could not live anyhow. Now his wrist is perfect. He does all the things he ever did, with no discomfort. He is perfectly sound, normal, and active. Oh, how can I be thankful enough to God for His healing and to you for your blessed ministrations!—*Mrs. B. L., California.*

Filled with Plenty

MY HEART is full of gratitude to you. Your prayers for my husband to get employment have been answered, and from such an unexpected source. When your letter came I began at once to use the literature you sent me. That very afternoon my husband received a letter from a friend telling him of a vacancy in a business that had always interested him more than the line he had followed. He went immediately for an interview. During the next three days there were interviews and letters, but mostly we prayed. On the evening of the third day he was called to the telephone and congratulated on his new job. The position will be open in a few days. Please continue to pray for my husband. This work will be new to him, and he will need to find and use all

his God-given alertness, ability, confidence, and mastery. I feel a sense of power now when I pray. It must be due to my feeling that others are praying with me. —*W. M. C., California.*

A MONTH AGO I wrote to you for help in finding a desirable home, as we were obliged to move because the property had changed hands. I feel ashamed when I allow myself to feel that a situation is rather hopeless, but I will admit that I felt downright panicky when I contemplated finding a house on September 1 in a school town. After writing to you and looking everywhere I decided that the thing for us to do was to thank God for our beautiful new home and really mean it, as I knew it was here in spite of appearances. The time drew near for us to vacate. We decided to take a clean but otherwise unsuitable house in a neighborhood we did not especially like, intending to do the best we could to make the place livable. The very day we were to decide whether or not to take the place there came to us the opportunity to rent a place much nicer than our former home. The rent was lowered for us, to conform to the amount we felt we could pay. The place is quite new, and we feel very happy about the whole thing. I feel very grateful for your prayers. —*Mrs. E. W. M., Oklahoma.*

SOME WEEKS ago I asked you to pray with me about a business location that I wanted very much. But everything seemed to run contrary to my wishes. I gave up the struggle and let faith in the Father's goodness lead the way. I even enjoyed a short vacation. Upon my return I received an offer but had to decline it. This time I could act with the assurance that God had something better for me in store. Sure enough, in a

few weeks everything was handed to us ready for use. There are to be no financial headaches; when a bill is to be paid the money will be there. Cozy living quarters are attached to the store. You have strengthened our faith in God's goodness and greatness. May He bless your work.—*E. U., New York.*

He Shall Have Abundance

NEVER have I written to you with such an uplifted vision as I write you today in reporting on my use of the prosperity-bank drill. My heart praises and blesses you for the part you have played in bringing to me this glorious way of living, this victorious way, through knowing the reality of the presence of Christ within me as my guide and help. I have been led into a most glorious place of service, one that I have long desired but despaired of getting. I can see now that if I had attained this place as quickly as I desired I should not have been prepared to give such good service as I can give now. I needed patience, with the finer vision of service that these years have brought me. I thank and bless you for your help.—*E. A., Louisiana.*

BLESSINGS have poured in during this period in which I have used the prosperity-bank plan. The material ones even are almost too numerous to mention: a new job for my husband, divine order consistently manifesting itself in all our affairs, health and happiness for the children, and many, many apparently small bits of good that seem almost to fall from the skies to bless us unexpectedly. Of course, the greatest of all is our steadily growing consciousness of Truth, the peace and trust that increasingly supersede worrying and

fretting. I cannot find words to tell you how gratefully I lean on the truth that there is but one Presence and one Power, the good omnipotent. There are many times every day when my joy and gratitude are overwhelming, so that words are lost and there is only an embodiment of "Thank Thee, Father," abiding in me. —*L. S., Washington.*

Free from Cares

MY HUSBAND was arrested and thrown into jail, for the first time in his almost seventy-three years. A number of things seemed to conspire against him. I kept affirming that justice was from the Lord.

After nearly two weeks, when I found they meant to deal unfairly with him, I decided I would write to my friends in Unity for help, knowing without a doubt that right would prevail. I got pencil and paper and sat down in the courthouse park to write so that I could mail the letter before going home. I wrote the name of the town and tried to remember what the date was. I finally decided that the date was of little importance anyhow, when someone asked if I was Mrs. M—— C——. I replied that I was. It was our state's attorney. He sat down near me and said, "I'll tell you what I'm going to do: I'm going to turn your husband loose." I replied that that was very nice and that I appreciated it very much. In less than half an hour my husband was released and we were homeward bound. What a glad, glad time!

My husband not only was released but the court records were wiped clean. Everything was as if the trouble had never happened. I thank God.—*Mrs. M. C., Illinois.*

He Is My Refuge

THREE MONTHS ago you prayed with me for my husband and he was freed from desire for drink. He is fine; has recuperated entirely and miraculously. Our home life is entirely changed. My life is one of happiness. I prayed also for better understanding between my husband and our children. It had been several years since he had been in a condition to take any interest in them. Now there is the beginning of a fine and close understanding between them. I know your work will prosper in Christ.—*Mrs. J. G., New York.*

I HAVE RECEIVED many blessings through the clear, simple, thorough teachings of Unity and the help of Silent Unity. Best of all these blessings, I think, are health, peace, and happiness. All this good has not come easily; I have had to work for it. I am now financially comfortable. Many ways open for me to earn something. My money seems to go further. The investment concerning which I asked your help is coming along nicely. I give praise and thanks for my many blessings.—*M. P., California.*

His Truth Is a Shield

A SIX-YEAR-OLD boy in the family was very fearful. He would not go to school alone or even play without his mother or his grandmother. Still he would not state his fears. Teachers were considerate, doctors prescribed and threatened, but still he held out. One afternoon the mother came to me in desperation for help. I wrote out a prayer for the mother, telling her to copy and learn it and to have the child's grandmother do the same. I told her to see him mentally walking eagerly

off to school, his true, happy little self once more, and to tell no one else what she was doing. This is approximately the prayer: "Loving Father, whose power is limitless and eternal, please walk to school with R——. Hold his hand, erase all fear and anxiety from his mind. Be his help in every need. Bless him. As a hen covers her little ones with her feathers, so cover him with Your protecting, ever-present love. I thank You, dear Father, that You have heard and answered me; that the problem is solved beyond anything I could imagine. In the name of Jesus Christ." When the mother reached home an hour later, the little boy had his books and pencils packed in his bag and greeted his mother with this: "I'm going to school in the morning. See? I'm all ready." When the time to go to school arrived, he walked off like a man. I told his mother that all they needed to do further was to give thanks continually for answered prayer. They were bewildered with the speed and wonder of it all. Now the youngster loves school and is rated a fine student. All fear left him with that instantaneous answer to prayer.—*H. K., New York.*

Study to Be Quiet

I WROTE TO you telling you that I was to finish high school this term, and I asked you to pray that I might not only pass every subject but do exceptionally well in all of them. Well, I made A in every subject. How happy I was and how thankful to God who guided me in my work. I was the ranking honor student in my school, something I never dreamed of being. I am receiving a full scholarship in a college. Thank you for the help you have given me.—*Y. M., Louisiana.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I asked you to pray for my son, who was ill in another city, not knowing that he was already dead. He was a young man, my only child. I can't pray. I can't read. I feel I have nothing to live for. Please pray that God will help me to give him up.—*Extract from a letter received by Silent Unity.*

We greet you in the Christ Spirit of love, compassion, and peace. In the faith that this Spirit is sustaining you, we are praying for you and asking that you be shown the way to happiness again.

Because of the love you bear your son you can easily understand that divine love must be taking care of your dear one and leading him toward all good. He must be safe, for divine love cannot be otherwise than true to its essential nature.

What you want now, as your letter implies, is a reason for going on, hope of happiness. We can show you an imperative reason why the earth needs you, and why God needs you on earth.

You must often have marveled at the tenderness your mother lavished on you from the unfailing fount of her love. You understood this better when it came time for you to pass along to your own child the lessons in living that only love is qualified to teach. We are sure that because of your love for your own child you found your sympathies broadening to take in other children—yes, and adults who needed your ministry.

Your son, with his special, personal need of you, has passed on, but the rest of the world needs mothering as much as ever. You are one of the mothers of the world now, your love for your son expanded to take in all sons and daughters. Here is your reason for living: the world needs you and God needs you in His world to help all His little ones into understanding of the joy that is to be found in the Christ way. In giving happiness to others you will find your happiness.

Probably you will not have to go looking for opportunities to do good. Those who need you will seek you, as need ever seeks supply. God will bless you with wisdom and discernment in your work. He will make you a blessing to others simply because you are a shining testimony to the joy of service.

We bless you, and we know that the Spirit of Christ is blessing you with new purpose and new happiness.

****

I want to ask you a question—in spite of the fact that I have asked it of a number of ministers and teachers, and they were horrified.

In the Old Testament the prophets foretold that Jesus should come as the Saviour and be crucified. The Jews caused the Roman soldiers to crucify Him, and because of this they were condemned. If the Crucifixion had to be, why blame anybody?—*Question asked of Silent Unity.*

God does not predestine the acts of men. The divine plan is for men to be perfect, strong, noble in the likeness of their Father, who is all good. However in the course of human existence men have strayed far from the divine plan. They have become materialistic and have fixed their attention on things other than good.

The happy course in life is for man to follow the divine plan only. If he does otherwise he reaps the effects of his mistaken living. A prophet can look at a plan of living, whether it concerns an individual, a small group, or a nation, and foresee what will be the outcome. He can, with divine prescience, even set forth some details (such as the birth of Jesus in a manger in Bethlehem). However a prophecy of disaster would of course not be borne out if the individual or group or nation involved should quickly return to righteousness. Scriptural prophecies were not to teach the doctrine of predestination but to warn of what would happen unless a right course should be followed.

A prophet of God could envision the inevitable, omniscient surge of the Christ gospel into the minds of men even without understanding it fully. He could see that a clear conception of Truth would finally blaze in the mind of One and make Him the Messiah. Knowing his people, he could foretell too what would happen to anybody who came preaching the pure doctrine of Christ in a world engrossed in materialism.

The prophet Jonah tells (Jonah 3 and 4) of an instance in which a prophecy of disaster was annulled by divine command.

Jonah had been sent to Nineveh to announce that in forty days this great city would be overthrown. The wickedness of its people had made such an event inevitable, that is, under the conditions then existing. For once however the people took the prophet's warning seriously. They repented sincerely and turned to good ways, the king leading in this wholesale embracing of righteousness. "Who knoweth," the monarch suggested hopefully, "whether God will not turn and repent . . . that we perish not?"

There is always divine amnesty for those who turn to God. The prophecy of disaster was not fulfilled.

God did not mind this apparent inconsistency but Jonah was indignant about it. He had been made to look ridiculous, he, a prophet. He became so low in mind that he asked Jehovah to take his life. Then Jehovah, in precept and illustration that surely hint of a divine sense of humor, showed His prophet that His people were more important than any prophecy.

So must it always be, for God is love.

****

Please pray with me for me to gain two or three inches in height. My legs are too short and I do admire a well-proportioned body. I am thankful that God has given me an intelligent mind and a healthy body—only I am short in stature.—*From a letter received by Silent Unity.*

We assure you of our prayers and blessings.

Your desire for a well-proportioned body is a worthy one. All of us want to express more of perfection in our body temple. There is no reason why you cannot add to your height if you have the persistence and faith necessary.

Continue to be thankful to God for an intelligent mind and a healthy body and the understanding of Truth that has come to you. We are sure that you realize that your height can in no way keep you from being happy and enjoying life to the full. Your spiritual stature, which you are adding to daily through your faith, is far more important than your lack of physical stature. Some of the most wonderful persons we know are short in stature, but they are so well proportioned mentally, spiritually, and emotionally that their height does not seem important.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Appearing in Other Unity Magazines This Month

A Talk with God

Have you ever thought of prayer as a real talk with God, when you tell Him of your needs, your desires and fears, your happiness, and God tells you His plans and points the way?

E. K. Dadabaev, a medical doctor, tells what happened to one of his patients who was doomed to blindness when together they followed this method of prayer. It is a soul-stirring, faith-building story and it appears in the June 14 issue of Weekly Unity. Watch for "The Doctor Talks with God."

Kitty Mary's Grandmother

If you had a grandmother when you were a child you know what an important place a grandmother has in a child's heart. If you weren't fortunate enough to have a grandmother, you can sympathize with Kitty Mary, who invented a "make-believe" grandmother just to be like other boys and girls.

What happened when she did this and the way it really brought her a grandmother is told in the story "Kitty Mary's Grandmother" in June Wee Wisdom.

This story will teach children a lesson in unselfishness and give older people an idea to follow in providing grandmothers and grandfathers for children who are without them.

"In Everything Give Thanks"

It is a joy to share with others the Truth message, and Silent-70, the department of Unity School that distributes free literature, is thankful for the opportunity of helping this minister in Central America who is serving his fellow men. He writes:

"I have delayed a little in saying how well the free literature you send monthly is being received. I waited in order to hear reports from those to whom I distributed this literature. I have really been deluged with thanks and appreciation. I know that the literature you send me is being used by God to carry messages of cheer, comfort, and edification to people and is proving a blessing to me and my people."

Unity literature is sent free of charge to individuals who wish to help others, and to prisons, homes for the aged, orphanages, hospitals, libraries, mission schools, and other institutions.

Truth for Seeing Fingers

Unity literature is available to any blind person who can read Braille, Grade 1½. Subscriptions for *Daily Word* are entered free of charge for any blind person who wishes to receive this magazine, and *Wee Wisdom* is also sent free to blind boys and girls who like to read the stories and poems for themselves.

The book *Lessons in Truth* and the booklet *Finding the Christ* are sent free to homes and libraries for the blind, and when it is not possible for friends to obtain a copy there, individual copies are sent to them.

The expense of printing these magazines and books in Braille is borne by friends who like to help others in this practical way.

Unity's Gift to Service Men

Unity believes that the military training now being given to thousands of this country's young men should be supplemented by definite spiritual training. In doing its bit toward this end Unity is offering a six-month subscription for *Daily Word,* free of charge, to any service man whose name is sent in by a friend. This applies to men in any branch of the service.

Will you help by sending us the name of any young man who is now being trained for service? This places you under no obligation whatever. With his name and address, please be sure to mention his rank and the unit to which he is attached. Address your letter to Unity School of Christianity, Department C, 917 Tracy, Kansas City, Mo.

God's Greatest Gift

God's greatest gift to us is the privilege of shaping our own life. We have the power to create happiness or unhappiness for ourselves, to become whatever we sincerely desire and work toward.

Many Truth students are finding the Correspondence Course a definite help in shaping their life. Such reports as the following are received daily by the members of the Correspondence School:

"The course has been the means of changing my entire outlook upon life." *(H. H., Canada.)*

"I am finding happiness in living the lessons." *(A. D., Florida.)*

The Correspondence Course offers a convenient and systematic method of studying Truth. For full information write to the Unity Correspondence School, 917 Tracy, Kansas City, Mo.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LT) Unity, 117 E Oak

CALIFORNIA

Alameda—Alice Hopkins, Unity, 1300 Grand

Alhambra—Gertrude Hall (LT) Unity, 100 N Garfield

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Berkeley—Susanna Scott (LT) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Compton—May Butterworth (LT) Unity, 210 S Chester

Gardena—May Butterworth (LT) Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Gladys Adams, 724 South st (mailing add)

Hollywood—Rose Schneider (LT) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 108 Queen and La Brea

Ione—Hazel Merriweather, Box 115 (mailing add)

Long Beach—Louise Newman, Unity Chapel, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones (LT) Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LT) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Monrovia—Arthur Dudley Hall, Unity cen, 120 May

Oakland—Rose Emery, Unity cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 60 N Michigan

Reseda—Nannie Highnote, Unity, 18636 Ingomar

Riverside—Katherine Sweaney (LT) Unity, 4044 Eighth

Sacramento—Naomi Anderson, Unity cen, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity soc, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity cen, 528 Arizona

South Gate—May Butterworth (LT) Unity, Women's Club, 3036 Santa Ana

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LT) Taft Unity, Fox hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity cen, DeGraff bldg

Denver—Ethel Burkle, Unity Temple of P C, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, YWCA

Ft Lauderdale—Margarete Suck (LT) Unity, Woman's club

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (LT) Unity (col) 606 Pippin

Lakeland—Ida Decker, Unity, 411 S Florida

Miami—May Cornell Stoiber, Unity, 128 SE 3

Orlando—Carolyn Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity class

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1120-21 Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Handly, Unity, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Gertrude McFarland (LT) Unity, Pinney bldg

Mt Home—Christopher Scott, Unity library

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, Garrick Theater bldg; Edith Reynolds (LT) Unity Cen, 116 S Michigan; Margaret Halsey (col) (LT) Unity Truth cen, 104 E 51

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity cl, 117 N Park pl

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity Study cen, Mead bldg

Springfield—Mary Meek (LT) Unity, 301 E Cook

INDIANA

Ft Wayne—Cleo Lee (LT) Unity, Wayne hotel

Indianapolis—Murrel G. Powell, Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity cen, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity cen, Insurance Exchange bldg

KANSAS

Lawrence—Nettie Wyatt (LT) Unity, 412 W 9

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran (LT) Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity, 1209 Russell

Louisville—Maebel Carrell, Cecilia Cardwell, Ruth Gilpin (LT) Unity, 1322 S 4; Julie Lilly (LT) 502 E Oak (mailing add); Theresa Rehm, 2111 Eastern Pkwy

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) 823 Perdido; Lillian White (LT) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—Omer Hodgman (LT) Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LT) Boston Unity Center, 30 Huntington

Cambridge—Edna Titus (LT) Cambridge Unity, 881 Massachusetts

MICHIGAN

Detroit—Irwin Gregg, LuDora BeVier (LT) Martha Fishburn (LT) Max Flickinger (LT) Besse Otto (LT) Virginia Shipley (LT) Walfred Taurainen (LT) Unity, Maccabees bldg; Otto Fishburn (LT) Unity, 13115 E Jefferson

Flint—Edmund Risk (LT) Unity, Milner hotel

Grand Rapids—Ida Bailey, Unity, The Gilbert hotel

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, Olds hotel; Roxie Miller (LT) 1600 Forbes (mailing add)

Royal Oak—Maud McCulloch (LT) Unity cen, 101 S Troy

Saginaw—Edmund Risk (LT) Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Nellie Hohenwald (LT) Unity cen, 15 N 8

St Paul—Hazel Risk (LT) Unity, Midland bldg

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, S S Unity cen, Jewell bldg; Mercedes Fossler, (LT) 3540 Paseo (mailing add)

Lee's Summit—Nora Lee Stevenson (LT) Unity Farm Cen, Unity Farm

Springfield—Marian Hoagland, Unity, Hawver bldg

St Joseph—Ralph O'Day (LT) Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity Soc, 320 N Grand; Fred and Hilda Eilers, S S Unity soc, 6100 S Grand; Florence K. Brummer (LT) Unity assb, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Vivian Huhn and Estelle Taylor Key, Unity, Dunn blk

Livingston—Mary Wessel, Unity, BPOE hall

NEBRASKA

Lincoln—Iva Woods (LT) 2039 S 17 (mailing add)

Omaha—Unity Center, 423 Electric bldg

NEW JERSEY

Montclair—Gladys Stevenson (LT) Unity soc, 11A Midland

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, Franciscan hotel

Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Mabel Peck, Unity Center, 414 Delaware

Chautauqua—Ella Richards, Unity Classes, 49 Scott

Elmira—Elise Rosenburg (LT) Unity, 312 Lake

Flushing—Renee Klaus (LT) Unity cen, 135-42 40 rd

New York—Georgiana Tree West, Marion Rodgers (LT) Josephine Siemon (LT) Unity, (entrance) 1 W 47; Laura Hyer, Unity, Wellington hotel; Richard Lynch, 180 Central Park S (mailing add); Crichton Boatwright (LT) Unity, 500 5 ave; Nana Sutton (col) (LT) Unity, 137 W 110; Sharlee Thompson (LT), 143 E 39 (mailing add)

Rochester—Raymond Barker, Unity, 29 Gibbs

Syracuse—Raymond Barker, Unity, Onondaga hotel

White Plains—Octavie Martial (LT) Unity, 105 Court st

OHIO

Akron—Jessie Maloney, Unity, 34 High

Avon Lake—Margaret Jones (LT) Unity, Congregational Church

Canton—Jessie Maloney, Unity, 203 6 st N W

Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison

Cleveland—Earl B. Anthony, Unity, Hotel Cleveland

Columbus—John Coulson, Ethel Lieberman (LT) Unity, Hotel Virginia

Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main

Hamilton—Louise Tahse, Unity, 117 Ross

Lima—Lillian Matthews (LT) Unity, 505 Farrot bldg

Marion—Fannye Treaster (LT) Unity cl, City Library

Springfield—Fannye Treaster (LT) Unity, Dial bldg, 27½ S Limestone

Toledo—Beatrice Whipps (LT) Unity, Richardson bldg

Warren—Everett St. John (LT) Unity, 2d Natl Bank bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Youngstown—Everett St. John (LT) Unity cl, YMCA

Zanesville—Fannye Treaster (LT) Unity cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 NW 20

Baker—Christopher Scott, Unity, Baker hotel

La Grande—Christopher Scott, Unity, Sacajawea hotel

Klamath Falls—Marion Clifton (LT) Unity, Elk hotel

Medford—Marion Clifton (LT) Unity, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity assb, St James hotel

Pittsburgh—Martha Anthony, Unity, 233 Oliver ave

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1518 Polk

Dallas—Hobart and Ruth Gillespie (LT), Minerva Hursey, Unity, 1530 Allen bldg

El Paso—F. E. Andrews, Edna Andrews (LT) Unity, 305 E Franklin, Gardner hotel

Houston—Lillian Brass, Unity, Milam bldg; Corine Smith (LT) Unity cl (col), 504 Louisiana

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher Scott, Unity, Ellensburg hotel

Kennewick—Christopher Scott, Unity, Masonic temple

Seattle—Paul Rigby, Unity soc, 1905½ 3 ave

Wenatchee—Christopher Scott, Unity, Cascadian hotel

Yakima—Christopher Scott, Unity, 109 S 4; Beulah Ivon Scott, Unity, 109 S 4

WEST VIRGINIA

Huntington—Mercedes Fossler (LT) Unity, Governor Cabell hotel

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White

Milwaukee—Elmer Gifford (LT) Unity cen, 301 Bankers bldg

CANADA

Edmonton—Nora Elliott, Unity, 304 Empire blk

Regina—Maidie Van Etten (LT), Regina Truth cen (Unity), 404 Drake hotel

Toronto—Herbert J. Hunt (LT) Unity, 2249 Yonge

Winnipeg—Edna Bowyer, Russell Kemp (LT) Unity, Belgica blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Luke's Chambers, Bold pl

London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity soc, 2 Earls Court Gardens S W 5

Wirral—Dora Johnson, Unity, "Glendor" Mount Road Upton

News FROM UNITY

Try Thinking

"If you are not happy, try thinking. Let your mind select the subject that most fascinates it. . . . What will happen to you? You will discover that you are having more fun than you can find in any other pursuit.

This is one bit of advice that Gardner Hunting gives in the chapter "Think about Thinking" in his practical book *Working with God.*

Other chapters in this book are "Learning to Love," "Successful Trusting," and "Shall We Be Different?"

Truth Study Help

"I want to thank you for the *Metaphysical Bible Dictionary.* I am sure no Truth student would be without it if he knew what wonderful information is given in this beautiful book your thoughts work for you." (M. C.)

"I am getting a better understanding of the Bible by using my beautiful *Metaphysical Bible Dictionary.*" (M. W.)

You too will find this dictionary a definite help in your study of Truth, because it gives new meaning to the places and persons you read about in the Bible.

"Stir Up Thy Gift"

"You have a God-given gift somewhere within you that you are neglecting. Find that gift. Stir it up."

This is the advice motherly

Mrs. Tremont gave her young neighbor Anna Hale, when she saw her selecting second-best fruits and vegetables because they were less expensive.

The true story of how Anna found her special gift and used it to bring prosperity to her home is told by Patricia Nelson in July *Unity.* Any of your friends who are not acquainted with *Unity* magazine will enjoy reading this story. It is entitled "Stir Up Thy Gift." This is one of the many interesting features of July *Unity.*

Teach Us to Pray

From New York a friend writes about the way she has been blessed through reading the new

book *Teach Us to Pray.* She says:

"My heart is filled with gratitude, praise, and thanksgiving to Charles and Cora Fillmore for this splendid work that entailed so much love and giving of self.

"It seems to sum up so much that I have read in Unity literature, thoughts I've had, and to add more, much more. I believe with all my heart that as long as books are read *Teach Us to Pray* will be read, expounded, studied, and used." (P. L. B.)

Teach Us to Pray is now in its third edition, although it was only published in February of this year. Almost 30,000 copies of the book have gone to all parts of the world. It is truly teaching men and women everywhere how to pray.

Foundation of Success

In a recent talk to some of the Unity workers George E. Carpenter, associate editor of *Unity* magazine, gave his definition of success.

"Success is a continuous rising to higher and higher levels of accomplishment. It is not something that one can achieve and keep because success by its very nature calls for greater and greater attainment."

The foundation of all success is the absolute knowing that God is the source of your supply, your health, your happiness—all good. The practice of daily meditation and prayer will help you to build this foundation of success. For this purpose many students find the book *All Things Made New* an invaluable aid. It is made up of forty-nine inspiring meditations, among them, a meditation on "True Success."

The Youth of Unity

Do you know there is an international organization of Unity young people that meets each summer at Unity Farm to study

and to discuss young people's problems? There are classes for young people as well as wholesome outdoor recreation. This organization is Unity's answer to the question "What is the world coming to?"

James Sweaney, who is a member of the Youth of Unity, has written an interesting article that tells about this wonderful organization. It appears in June *Progress* under the title "Youth of Unity." You or some of your young friends will enjoy reading about Unity's young people.

Healing Book with Universal Appeal

Jesus Christ Heals is one of the best-liked books written by Charles Fillmore, because its teachings appeal to people in all walks of life. Here are a few

comments about this book:

From a minister in Missouri: "I cannot be like the ten lepers who were healed and only one returned to glorify the Lord and give thanks, so on this day I come with my thanks for *Jesus Christ Heals*. It explains and teaches the very truths that men have almost forgotten."

From a businessman in New York: "I expect to see this book in its millionth edition, because we are going to have a tremendous demand for this sort of literature in the next few years."

From a schoolteacher in Hawaii: "I appreciate and enjoy my copy of *Jesus Christ Heals*. It is understandable and convincing."

Turn Within for Your Healing

Charles Fillmore says that for a complete healing you must turn your attention within and not waste it by thinking always of the without. If you are trying to overcome a negative physical condition, the study of *Divine Remedies* will help you center your thoughts on the Christ within.

This booklet gives healing treatments for specific conditions. Some of the lessons are **Healing of Ear Troubles, Healing of Heart Troubles, Healing of the Nerves, and Healing of Obesity.**

As the author of this booklet says, "give your attention to the building up of a stronger faith and clearer understanding. . . . The results will come."

A Bigger Good Business

Beginning with the July issue the type in *Good Business* magazine will be set in two columns

instead of one. The amount of printed matter will be increased approximately 50 per cent. It will also have a new attractive cover. All this is part of a plan the editors are following to make *Good Business* more helpful and interesting to business people.

If you are not acquainted with *Good Business* and would like to see a copy, or if you have subscribed for it at one time and have not read it recently, the editors will be glad to send you a sample copy without obligating you in any way. Address a card or letter to *Good Business,* 917 Tracy, Kansas City, Mo.

On the Air

Arrangements have been made to send the Unity message over the air to thousands of new listeners. A fifteen-minute program called "Unity Viewpoint" is broadcast over the Panama City, Panama, Station HP5G-HOA, at 1 p. m., Eastern Standard Time, every day except Sunday. This station broadcasts in two short-wave bands, on frequencies of 11,785 and 2,340 kilocycles respectively. This program will reach people living in British Honduras, Jamaica, Puerto Rico, and the British West Indies, in fact the entire Caribbean area. Those living in the United States can also tune in for it.

We here at Unity are especially enthusiastic and happy about this new program, because we feel that it opens a new avenue for service, and we hope the "Unity Viewpoint" will be a definite help to our friends in making their lives happy and successful. It is through prayers and blessings and love offerings that Unity has been able to carry on its work, which has grown from a weekly program on one station in Kansas City to include the presentation of forty-nine regular programs each week in eight cities.

If you do not have a schedule giving the stations and the time of broadcast of the other Unity programs, write for one in care of the Radio Department, Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Word about Weekly Unity *from England*

Mrs. H—— writes: "I have found *Weekly Unity* a glorious help and inspiration in these trying days of raids. I was sitting alone in my basement kitchen

reading it during a raid, when without warning a bomb fell blowing me out of my chair, twisting off the kitchen door, and smashing every window. Our A. R. W. doctor called to take my pulse and found me quite normal, as if nothing had happened. I thanked the heavenly Father at once. I claim Unity saved me in a most wonderful way."

Make Your Thoughts Work for You

One of the first lessons a person learns in the study of Truth is that thoughts have power. Loving and confident thoughts make your way easier. Doubtful and fearful thoughts prove stumbling blocks along your path.

If you want to learn better how to use your thoughts, read "Behold, I Send My Messenger," a chapter in Dr. C. O. Southard's book *Truth Ideas of an M. D.* It will show you how to organize your thoughts and make your life happier. Other chapters in this book are "Why Grow Old?" "Seek Ye First the Kingdom."

PRICE LIST OF UNITY BOOKS AND BOOKLETS

For Beginners	Beginning Again	flexible $2; cloth $1.00
	*God a Present Help	flexible $2; cloth 1.00
	God Is the Answer	flexible $2; cloth 1.00
	How I Used Truth	flexible $2; cloth 1.00
	How I Used Truth	*French, German* .75
	Lessons in Truth	flexible $2; cloth 1.00
	Lessons in Truth	*Italian*, $.75; *Spanish, Dutch* 1.00
	Letters of Myrtle Fillmore	flexible $2; cloth 1.00
	Lovingly in the Hands of the Father	flexible $2; cloth 1.00
	Master Class Lessons	flexible $2; cloth 1.00
	New Ways to Solve Old Problems	flexible $2; cloth 1.00
	Six-Day Healing Practice, A (Formerly Directions for Beginners)	*Spanish*, $.10; *German, English* .25
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
	Working with God	flexible $2; cloth 1.00
On Healing	Christian Healing	flexible $2; cloth 1.00
	Divine Remedies	.50
	Jesus Christ Heals	flexible $2; cloth 1.00
	Truth Ideas of an M. D.	flexible $2; cloth 1.00
	You Can Be Healed	flexible $2; cloth 1.00
For the Home	Meatless Meals	cloth 1.00
	Science of Food and Cookery, The	cloth 2.50
	You and Your Child	flexible $2; cloth 1.00
Inspirational	As You Tithe So You Prosper	.50
	Finding the Christ	*German, Swedish, English* .25
	Have We Lived Before?	flexible $2; cloth 1.00
	Inner Vision	.50
	Mightier than Circumstance	flexible $2; cloth 1.00
	Prosperity	flexible $2; cloth 1.00
	Sunlit Way, The	flexible $2; *English* or *German*, cloth 1.00
	Unity's Fifty Golden Years	de luxe $3; paper 1.00
Devotional	All Things Made New	flexible $2; cloth 1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Metaphysical Bible Dictionary	10.00
	Mysteries of Genesis	flexible $2; cloth 1.00
	The Silence	.50
	Truth in Song	.50
	Unity Song Selections	cloth 1.00
For Advanced Study	Christ Enthroned in Man	flexible $2; cloth 1.00
	Selected Studies	.50
	Talks on Truth	flexible $2; cloth 1.00
	*Teach Us to Pray	flexible $2; cloth 1.00
	Twelve Powers of Man, The	flexible $2; cloth 1.00
	Usable Truth	flexible $2; cloth 1.00
	What Are You?	*German* or *English*, cloth 1.00
Greeting Booklets	Challenge of the Dawn, The	.10
	Great Helper, The	*French, Dutch, English* .10
	*He Passed This Way	.10
	Holy Bread	.10
	Joy Cometh	.10
	*Life Is Consciousness	.10
	One Perfect Gift	.10
	Prayer of Prayers	.10
	Protecting Presence, The	.10
	Song of Life, The	.10
	Turning Point, The	.10
	Twenty-Four Golden Hours	.10
	Way of Faith, The	.10
	What Child Is This?	.10
	Where Blessings Begin	.10
	(12 copies of these booklets for $1. Envelopes included)	
Juvenile	How Jimmie Came Through	.50
	*Jet's Adventures	1.00
	Story Friends	.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

There is no difficulty that enough love will not conquer.—Emmet Fox.

IF there is any condition in your life that needs harmonizing, any lack that you wish to overcome, try putting greater love into your thought and actions, and see how quickly things will right themselves. Love can heal any disease, dissolve any inharmony, supply any need.

To help you cultivate and express greater love, send for a Prosperity Bank and faithfully put the drill into practice. As day by day you use the affirmative prayer and drop a coin in the Bank for the purpose of sharing the Truth message with others, your heart will overflow with love for God and for your fellow men, and your life will be enriched and blessed accordingly. Silent Unity will join you in prayer for the success of your demonstration.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

U-6-41

MAKE THIS SUMMER

A Time of Blessing

Are you joining with other Truth students in a leisurely reading of *God a Present Help,* starting June 1? This book by H. Emilie Cady, author of *Lessons in Truth* and *How I Used Truth,* is rich in inspiration and practical ideas, and is easy to understand. It will help you to make the summer months a time of deep spiritual growth and ripening understanding and help you to gain greater poise.

You still have time to receive your copy of *God a Present Help* to start your study June 1. You can obtain a copy of the book from your nearest Unity center or by writing to Unity School. With your copy you will receive a free booklet, *How to Prove God a Present Help,* to guide you in your reading.

God a Present Help *is $1 in*
cloth; $2 in flexible binding.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Unity Training School

IS NOW IN SESSION AT

Unity Farm

WRITE FOR PROSPECTUS

Unity Training School, 917 Tracy, Kansas City, Mo.

The Silence

Helen Lockwood Coffin

The silence is a still white road
Where trees meet overhead,
A road that winds through quiet woods,
Nor echoes to my tread.
The silence is a peaceful world
When snow falls thick and fast,
A world that sleeps in tranquil rest
Until the storm is past.
The silence is a mountaintop
In the first blush of dawn,
Before the birds begin to sing
Or shades of night are drawn.
A wayside shrine is on the road,
An altar in the snow,
And in the hush of mountaintops
I can "be still, and know."